Vol. LXV. No. 2 August, 1921

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

BLESSED PETER CANISIUS AND ROBERT BELLARMINE 113
FRA ARMINIO.

THE PRIEST AND THE SCIENTIST. A Dialogue 119
The Rev. JAMES S. PITTS, Ph.D., London, England.

FACTS AND THEORIES OF MODERN BIOLOGY AS VIEWED BY A CATHOLIC PRIEST 134
The Rev. ULRICH A. HAUBER, M.A., St. Ambrose College, Davenport, Iowa.

SOME SUGGESTIONS ABOUT THE "OTHER SHEEP" 143
The Rev. M. A. SCHUMACHER, Sublette, Illinois.

CONVERT MOVEMENT IN AMERICA 154
The Rev. E. J. MANNIX, Washington, D. C.

AMERICAN PRIESTS AND THE STUDY OF LANGUAGES. 163
The Rev. LEAVITT WILLIAM JACOBS, Osage City, Kansas.

THE CLERGY AND THE BOY PROBLEM IN THE CHURCH 170
The Rev. F. JOSEPH KELLY, Detroit, Michigan.

MARYKNOLL MISSION LETTERS. XXVI.
The Rev. JAMES E. WALSH, A.F.M., Kochow, China 174
The Rev. BERNARD F. MEYER, A F.M., Tungchan, China 179

ECCLESIASTICAL WIRE-PULLING AND SIMONY 181
AN EFFICIENT PLAN OF CLERICAL EDUCATION 183
CLEANLINESS AND PRECIOUSNESS IN THE SANCTUARY 185
FRATERNAL CORRECTION OF TEACHERS IN SCHOOL 187
NAMES OF THE SEVEN ANGELS IN THE APOCALYPSE 189
RESERVATIO QUOAD PROCURATIONEM ABORTUS 190
ECCLESIASTICAL LIBRARY TABLE: The Opening Text. 192
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1921: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. **The wine is made according to the rules of the Church under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Fall of 1919

GRADES AND PRICES

Ordinary Altar Wine, made from Concord and Catawba Grapes:
Bottled, 5 gallons in 25 bottles..... ... $16.00
In bulk, 1 keg 10 gallons 30.00
In bulk, 1 keg 23 gallons 65.00

Elvira Altar Wine, made exclusively from the Elvira grape:
Bottled only, 5 gallons in 25 bottles..... 18.00

Superior Altar Wine, made exclusively from the Delaware, Brighton or Salem grape:
Bottled only, 5 gallons in 25 bottles..... 20.00

War Tax Additional. **No Dealer has this Wine for sale.**
Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

ALTAR WINES BEYOND DOUBT

SOLE EASTERN AGENTS OF THE FAMOUS

JESUIT ALTAR WINES

L'ADMIRABLE

NOVITIATE

VILLA JOSEPH

MALVOISIE

Sacred Heart Novitiate
Los Gatos, Cal.

October 15th, 1920.

TO WHOM IT MAY CONCERN:—

We gladly certify that today we are shipping a carload of Sacramental Wines to our distributors in New York, the Barnston Tea Company, Limited.

Our wines are made by our Jesuit Brothers under our own direct supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco.

Yours most respectfully,

THE JESUIT FATHERS OF THE NOVITIATE OF LOS GATOS, CALIFORNIA

WM. MELCHERS, S.J.,
Rector Sacred Heart Novitiate

Barnston Tea Company, 6 Barclay St., New York

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Aquinas (Slightly Sweet)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

CONTENTS CONTINUED

STUDIES AND CONFERENCES:

American Priests and the Study of Languages. (*The Rev. Leavitt William Jacobs, Osage City, Kansas*) 163
The Clergy and the Boy Problem in the Church. (*The Rev. F. Joseph Kelly, Detroit, Michigan*) 170
Maryknoll Mission Letters. XXVI:
The Rev. James E. Walsh, A.F.M., Kochow, China 174
The Rev. Bernard F. Meyer, A.F.M., Tungchan, China 179
Ecclesiastical Wire-Pulling and Simony 181
An Efficient Plan of Clerical Education 183
Cleanliness and Preciousness in the Sanctuary 185
Daily Communion without Fasting 186
Fraternal Correction of Teachers in School 187
Names of the Seven Angels in the Apocalypse 189
Reservatio quoad Procurationem Abortus. 190
Burial or Funeral? 191

ECCLESIASTICAL LIBRARY TABLE:

The Opening Text. (*The Right Rev. Monsignor H. T. Henry, Litt.D., Washington, D. C.*) 192

CRITICISMS AND NOTES:

Nouvelle—M. E. M.: Our Lord's Last Discourses 199
Author of "Spiritual Progress:" The Path of Humility 199
Barbier: Histoire Populaire de l'Eglise—L'Antiquite Chretienne 200
Gury—Ferreres: Casus Conscientiae 201
Tabb: Father Tabb—His Life and Work 202
Farrugia: Commentarium in Censuras Latae Sententiae Codicis Juris Canonici 204
Houck: The Palace Beautiful 205
Daly: Catholic Problems in Western Canada 206
Dimmler, Platz, Mausbach, Meffert: Volksverein Verlag, M. Gladbach 208
Henderson: Early History of Singing 210
Conroy: A Milltown Pastor 212

LITERARY CHAT 216

BOOKS RECEIVED 219

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.**, 511 Washington Street. **HENRY A. DOLAN CO., INC.**, 76 Summer Street. **THOS. J. FLYNN & CO.**, 62-64 Essex Street. **MATTHEW F. SHEEHAN COMPANY,** 17 and 19 Beach Street. **PATRICK J. GILL,** 387 Washington Street.
CHICAGO:	**BENZIGER BROTHERS,** 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Ave. **D. B. HANSEN & SONS,** 27 N. Franklin Street. **MATRE AND COMPANY,** 76 W. Lake Street. **SPAULDING & CO.**, Michigan Avenue and Van Buren Street.
CINCINNATI:	**BENZIGER BROTHERS,** 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.**, 1139 Superior Ave. **NORTHERN OHIO PLATING WORKS,** 1501 Columbus Road.
DENVER:	**JAMES CLARKE CHURCH GOODS HOUSE,** 1645 California St.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.**, 413 Broadway. **A. WERNER,** 649 E. Water Street.
NEW YORK:	**BENZIGER BROTHERS,** 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **BLASE BENZIGER & CO., INCORPORATED,** 98-100 Park Place. **THE FEELEY CO.**, 10 E. 50th Street. **THE GORHAM COMPANY,** 5th Avenue and 36th Street. **P. J. KENEDY & SONS,** 44 Barclay Street. **FR. PUSTET CO.**, 52 Barclay Street.
OMAHA:	**KOLEY AND SON,** 1615 Howard Street.
PHILADELPHIA:	**H. L. KILNER & CO.**, 1630 Chestnut Street. **FRANK A. L. LEAHY,** 1645 North Third Street. **J. J. McDERMOTT & CO.**, Room 818, 1011 Chestnut Street. **LOUIS J. MEYER, INCORPORATED,** 804 Walnut St. **JOSEPH J. O'LOUGHLIN,** 141 N. 9th Street. **F. C. PÉQUIGNOT,** 1331 Walnut Street. **A. A. SHAW,** 5813 Windsor Place. **WRIGHT MANUFACTURING CO.**, 133 Master Street.
PITTSBURGH:	**E. J. LETZKUS,** 2002 Jenkins Arcade.
PROVIDENCE:	**WILLIAM J. FEELEY,** 511 Westminster Street. **THE GORHAM COMPANY,** Elmwood.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway. **MUELLER PLATING CO.**, 920 Pine St., Imperial Bldg.
ST. PAUL:	**E. M. LOHMANN CO.**, 385 St. Peter St.
STEVENS POINT:	**STEVEN WALTER COMPANY,** Stevens Point, Wisconsin.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—AUGUST, 1921.—NO. 2.

BLESSED PETER CANISIUS AND ROBERT BELLARMINE.

THE linking of two lives such as those of Blessed Peter Canisius and Robert Bellarmine has the advantage of marking with greater emphasis the movements of the Divine Spirit which point out and fashion priestly vocations for the purpose of certain periodical reforms in the Kingdom of Christ on earth. The fourth centennial of the birth of Blessed Canisius, and the third of the death of Robert Bellarmine, which occur during the present year, commemorate above all else the apostolate of teaching and preaching. Education, intellectual and moral, is the cry of the hour; and our energies are being concentrated upon devising schemes for making knowledge and the pedagogical means by which it is to be attained accessible to all classes of society. It is the chief function of the priest to spend himself in this task, that is, to direct and safeguard the teaching of the Gospel and to carry it as the expression of essential and fundamental truth to all peoples. "Go: teach all nations," is the Divine command; then follows "baptizing", as if the Master would say: The sacraments which operate through the merits of Christ shall complete their working of grace only in the measure of the intelligent interpretation which your teaching gives.

No priest has carried out this injunction, since the rise of formal Protestantism in Europe during the sixteenth century, more literally than the two disciples of St. Ignatius, both of whom labored side by side, with face turned to their separate tasks in Germany, Belgium, and Italy, and with single heart, for more than a quarter of a century. A brief glance at their

combined career will serve to deepen our sympathy for the work of these two great heroes of the faith and at the same time broaden our understanding of the labor to which the present generation of pastors is called if they would assist rightly in the renewal of zeal for the faith which we profess.

I.

Blessed Peter Canisius was the first to be received into the Order of St. Ignatius in Germany. The fame of the ardent apostolate which Inez, the son of Beltran Yanez y Loyola, was exercising upon the student body at Alcala and Salamanca, had penetrated to Cologne. When Canisius arrived there in 1536, the story of the solemn act by which a number of earnest students had pledged themselves, before the altar in the chapel of St. Denis at Montmartre in 1534, to serve the foreign missions, crusaderlike, among the Turks, was fanning the flame of zeal for the conversion of the heathen in the heart of many a youth still in school. Peter Faber, Francis Xavier, James Laynez, Alphonsus Salmeron, Simon Rodriguez, and Nicholas Bobadilla, were names that were known to one or another of the wandering students, as members of a new religious society which bore the singular name of "Compañía de Jesús". Its constitutions had not yet been fully formulated when Peter Canisius sought membership in the Society and was received by Blessed Peter Faber in the month of Our Lady, 1543. But it was understood that the Sovereign Pontiff had turned the mind of Ignatius to the need of conversions in Protestant Europe. His ten-year course of studies at Cologne completed, Canisius brought with him marked ability. A year after his reception into the novitiate we find him engaged as teacher in the schools of the Order. In 1546 he is ordained priest. The following year we meet him in Rome, busy, as theologian, with matters concerning the Council of Trent. St. Ignatius was still living; he lived for nearly ten years more to direct the activities of the Society. The year the holy founder died, Canisius was made Provincial, which office he held for thirteen years.

Meanwhile he had been professor of rhetoric at Messina, had taught theology, simultaneously with Salmeron, at Ingolstadt, after taking his doctorate in theology at Bologna. His

ability as a theologian had been tested, and he was again called to assist in the summarizing of the conclusions of the Council of Trent in 1562. The great synod, so fruitful for the work of the Church during the next three centuries, was brought to an end in the following year. The letters of Canisius and the contemporary records of his associates attest the fact that he was continually called upon to give his opinions on the proper solution of problems in church and state at the request of the Pope, the emperor, bishops and princes. In the promulgation of the decrees of the Council he was employed as special nuncio of the Pope at Cologne, Mayence, Wuertzburg, Augsburg, and elsewhere. During the intervals of his professorship at the universities of Vienna, at Innsbruck later, and at Freiburg in Switzerland, we find him engaged in writing his voluminous apologetic works. Among these was the *De Verbi Dei corruptelis*, which connects with his homiletic and constructive writings, in his tracts *De Johanne Baptista, de B. Maria Virgine*, etc. To his industry we owe the revised editions of the Fathers, the Letters of St. Jerome, and a number of polemical tracts in which he discusses the dogmatic rather than the historical line of argument, since the latter had been amply supplied by men like Baronius.

Nevertheless, the work by which this great theologian, controversialist, and administrator, stands forth as a perennial model of the priestly office, amid all his writings and activities as the second Apostle of Germany, were his catechetical instructions.

St. Ignatius had made it definitely known that, with the erection and organization of studies at the Collegium Germanicum in Rome, the chief efforts of the Society for the time should be directed toward the religious reconstruction of the parochial schools and academies in Germany. These had been sadly corrupted by the heresies of Luther and his compeers on the one hand, and by the fanatical teachings of the humanists on the other. It was understood on all sides that if the Catholic religion was to be restored in Germany, it must be done by popular education—that is to say, by assiduous preaching and instruction in the fundamental doctrine of the Catholic religion as recently set forth anew through the action of the Council of Trent. Father Claude Le Jay, who had joined the Society of

Jesus in Paris in 1535, though a native of Savoy, used his splendid gifts in conjunction with Salmeron and Laynez, for the reorganization of the religious teaching forces at the German universities, and for the preaching of the Christian doctrine to the people and in the schools. The emperor Ferdinand, who realized the worth of Father Le Jay, and who was anxious indeed to see him made Bishop of Trieste, a see which offered special opportunity for reconstructive work in religion amid conditions of mixed nationality, had urged the adoption of a systematic plan of catechetical instruction in all the churches of Germany. Father Claude was entrusted with the carrying out of this plan, and he succeeded so far as to outline a method of catechetical pedagogy which was to consist of three distinct parts, harmoniously developed so as to sustain each other. The first part was to treat the Catholic doctrine in the fashion of a *Summa theologica*. This was intended for academic students. The second section would follow the lines of a manual for pastors, such as the model Catechism of the Council of Trent, which followed the practical lines suggested by St. Charles Borromeo and Peter de Martyribus. A third part was to be for the people; a simple catechism containing the outline and popular exposition of the teaching of the Church on the Commandments, the Sacraments, etc. Whilst engaged upon the composition of the *Summa*, Le Jay died. The Catechism of the Council of Trent, it was realized, supplied the need for the pastoral clergy. There remained to be done the third and imperative part, that of a catechism for the children in school and the simple folk who needed to be instructed in the rudiments of the faith.

At this point Peter Canisius was called upon to continue the work of his departed brother priest to whom he had been much attached and of whom he speaks incidentally in the highest terms as a man of learning, solid piety, and deep humility. The first edition of the new catechism for children appeared, without date or name of the author, in 1554. It bears the Latin title of *Summa* and treats the Christian doctrine "per quaestiones tradita et in usum Christianae pueritiae nunc primum edita". It was hailed with great acclaim. Edition after edition was printed in Vienna, Louvain, Liège, Antwerp, Venice, Lyons. The advantage of a common tongue in the

Church was at once manifest. Within less than twenty years later about two hundred editions had been issued, and from De Backer we learn that, before another twenty years had elapsed, the catechism was translated into German, Slavonic, Italian, French, Spanish, Polish, Greek, Bohemian, English, Ethiopic, Indian, and Japanese.

Some enterprising printer had issued a spurious abridged edition and published it at Cologne in 1559. He had taken advantage of the anonymity of the book and produced a faulty summary. Canisius thus saw the advisability of putting his name to the work. This, however, was not done until 1567, when the volume was dedicated to the magistrate of Cologne, thereby preventing further danger of misrepresentation.

II.

When Canisius died, at the age of seventy-six years, 21 December, 1597, Robert Bellarmine, of the same Society, was head of the Neapolitan province. He had been placed in this office in 1595. A Tuscan, he was born at Montepulciano, in 1542. Whilst Peter Canisius was teaching at Innsbruck in Tyrol, Robert Bellarmine was arousing attention by his eloquent and erudite lectures at Louvain University. Six years he spent in that institution (1570 to 1576). After this he was sent to Rome, where various controversies that had arisen as a result of the reform movement throughout Germany and Italy called for strong defence. Twelve volumes of closely printed matter bear witness to Bellarmine's wonderful penetration of mind and deep attachment to the Church. Nevertheless, he, like Canisius, could not escape the venom of calumny from those who had every reason to regard him as a champion of their own faith and religious orthodoxy. In 1592 he was made rector of the German College in Rome. Three years later he was appointed to Naples, where he remained until his nomination as cardinal in 1599. Not long after, he was obliged to assume the administration of Capua as archbishop of the see.

As in the case of Blessed Canisius, Bellarmine's merit (his title as *Beatus*, proposed under Pope Benedict XIV, but interrupted by the death of that pontiff, has been taken up anew in our day by Pope Benedict XV), great as it looms in the fields of controversy, concentrates in practical utility upon his com-

position of a catechism for the children and the general body of the faithful. His own words are quoted as avowing that the writing of this little manual had cost him more labor and anxiety than his other volumes in which he combated theological error. Like Canisius's little book in Germany, Bellarmine's was the common text in the schools of Italy. Indeed it would appear that the publication of that penny catechism in Rome was the immediate occasion leading to the appointment of Robert Bellarmine as cardinal; though the story may be a mere conjecture. In all his disputations, in his treatises on doctrinal and ascetical subjects he evinced a singular grasp of the difficulties of the Protestant mind. At the same time we find him always clear in expression, free from passion in his arraignment of error, and ever manifesting toward his opponents a dignified respect which sacrificed nothing of its fervor by his evident love of truth. He was gifted with a singular ability to enter into the mind and heart of the child for whom and to whom he speaks. It has been said that the true priest must carry the heart of a mother. Bellarmine with a towering and penetrating intellect had the heart of a tender parent.

Each of these men, saints and priests of God, built up for the Church a tower of light that has done service for three centuries. The question of catechetical instruction to our children and of preaching to the faithful has assumed a new importance and demands adaptation to modern modes of thought and expression. We may learn from these blessed champions of orthodoxy and high morals the necessity of applying our priestly forces to nothing so much as to teaching the little catechism and preaching the word of God in a fashion that, despite its humble appearance, requires careful and prayerful preparation in order that the simplicity of truth may not suffer from confusion in the manner of proposing it, in the school and in the pulpit.

FRA ARMINIO.

THE PRIEST AND THE SCIENTIST.

A Dialogue.

I.

"LET'S have some data," said Dr. Werthell somewhat vehemently, as he leaned forward and sharply tapped the fire-grate with his pipe, as though to give emphasis to the remark. He had just worked himself up to a state of excitement and of protest against his friend, Father Raynor, in a discussion about the fundamentals of religion. They had never touched the subject previously, for, although the priest had lately become a frequent visitor to the doctor's house, he had discreetly avoided any allusion to a matter upon which they differed so widely. But this evening the doctor had been showing him a collection of picture post-cards which he had accumulated in the course of his travels on the Continent many years previously. They were mostly views of cathedrals and churches and old ruins, and were interesting to him both for their own sake and for the associations they recalled. As he was handing one of these to his friend, he remarked with a sardonic smile:

"Here, look at this. It is a picture of the Black Virgin which is venerated in the Basilica of Notre Dame du Puy, in the South of France. Did you ever see anything more ridiculous? Observe how strangely she is attired—like a fantastically-dressed doll in frills and furbelows. And she is black like a negress."

Fr. Raynor was at once alert and interested.

"Dear me," he said, "how curious! I suppose she is black to them and white to us; but after all it is only an accidental difference of color. By the way, I believe she was neither black nor white, but of a dark, sallow complexion, which is common in the land of her birth."

"Come," said the doctor, "leave the question of color alone. Look at those silly things fastened on the wall behind. Some of them are silver hearts; others are plates with petitions upon them. They hang up pieces of cloth and all sorts of rags. Of course you know the original statue which was burnt at the time of the Revolution is said to have been brought by St.

Louis from Palestine, and was reputed miraculous. This one, which replaces it, has, they say, the same supernatural charm. You would certainly think so if you saw the crowd of idolaters before it, bowing and scraping and prostrating themselves in trembling adoration, sometimes approaching to touch it with their beads and prayer-books and handkerchiefs as though some magic charm was thus transferred for their protection. When I saw all this I thought of the Golden Calf and wondered why the Pope was so unmindful of the example of that ancient leader of Israel, who, on seeing it, cast it down and beat it into powder. Really, it is too much! It is extraordinary that in these enlightened, civilized days, we should come across such profound ignorance and such gross deception."

The doctor glanced across at his friend, who was sitting back listening quietly and smiling blandly at his vehement remarks, and then added:

"I hope I am not offending your religious susceptibilities, but candidly, I have never understood how you maintain your Faith at all, and this, really, is the limit of endurance." And then he suddenly burst out into a diatribe against Faith in general. "Let's have some data, something tangible which we can grasp and wrestle with. Faith is so elusive and, even when we do catch hold of it, we can never be sure what it is. And it is the root of all superstition and error. For what do we know, what can we know of anything that is not part and parcel of the vast universe in which we live? It will be time enough to trouble about the next world if and when we ever get there. At present we should be content to remain where we are and take our stand upon the broad solid foundations of physical facts and experiences. If there is any field of study and investigation where we can acquire real knowledge, where we can prove and establish propositions which are true and valid for all men, it is within the domain of science and of science alone."

"Have you not one good word to say for Faith?" asked Fr. Raynor.

"Faith!" replied the doctor. "When you talk to me of Faith, you are taking me outside the world of facts and realities, away from the light of day into the darkness of night, where all is mystery and illusion. For what can you show me

which I can verify in my sober, waking hours? What can you conjure up from the dark *arcana* of Faith which will stand the test of real scientific scrutiny? You have nothing solid, nothing proven. The idols you worship rest upon the sandy basis of passion and illusion. It belongs to science to dissipate such illusions, to awaken men from the land of dreams and confront them with the stern reality of physical law and natural life. Here, at any rate, we are on safe ground; here we have data, something to work upon, something sensible, which can be proved, which can be submitted to reason, the final court of appeal."

"You are very categorical," said the priest. "I wish I could feel as confident and as secure. But, do you know, I sometimes wonder whether even science is not as fictitious as you make my Faith; I sometimes wonder whether your so-called 'facts' and 'experience' are not, after all, the phantoms of illusion."

"My dear Father!" exclaimed the doctor; "what on earth do you mean? What could be more real than the objects we see around us? You surely don't wish to doubt that the chair upon which you are sitting, for instance, is not real?"

"No," said the priest pensively, "I do not wish to do so, but when I come to think of it, I find it extremely puzzling, to say the least. I certainly can see many objects around me, and I feel the comfort of this chair. But they are sensations; I cannot get outside these sensations. For how can I jump out of myself and into the objects around me, and come back with the certainty of knowledge without losing my identity? How can even one single faculty—my all-powerful reason, for instance—step out of its bodily home to visit the world's inhabitants, and, after penetrating into their essences, come back again to nestle in the lap of its intimate and life-long relations? No, my eyes, my ears, my senses generally belong to me myself, and are inseparable from one another. I can only register their impressions if they are real impressions, and if I really am something which I think I am, but which perhaps I am not."

"That," said the doctor with emphasis, "is the last word of the most absolute scepticism I have ever heard."

"Quite so," quickly replied the priest; "but I think you will find it hard to convince such a sceptic if you take your stand

on reason alone. I think you would find it impossible to ascertain the existence of any outer thing, or even to fathom the depths of your own stream of perceptions, before the sceptic's recurring question 'How do you know?' And every attempt to do so would probably plunge you into the mists of unintelligible enigma. That is why when you talk of 'solidity' and 'security' in science, I have my misgivings."

"Of course," said the doctor sarcastically, "if you deny the evidence of your senses and your own existence even—well, logically you ought to sit down and not move nor speak a word until you fade away into nothingness. If a man will concede nothing, he can neither deny nor affirm anything without involving himself in contradiction and self-stultification. But I am surprised that you of all people should say you have misgivings, when your whole life is buoyed up by the most pretentious dogmatisms imaginable."

"Do not misunderstand me," Fr. Raynor replied; "practically I have no misgivings. My only misgivings lie in the exaggerated claims of reason. As a matter of fact, although you scientists abhor the very mention of Faith and repudiate it as symptomatic of weakness and sentiment, I think you will discover upon reflection that it enters very largely into the acquisition of all the scientific knowledge you possess, that it lies at the root of every form of thought and at the bottom of all the huge assumptions which underlie the very terms you make use of."

"Really," said the doctor smiling, "that would be turning the tables very neatly upon us. But I should be most interested to learn exactly where my faith comes in."

"In that case," said the priest "you should approach some expert exponent, which I cannot presume to be. It is a question of epistemology and opens the door to endless theories and discussions. However, there are one or two points which I might mention if it is not too dull or too dry a subject."

"Certainly not; I am greatly interested in what you say."

"Well," continued the priest, "at the fount of all knowledge, as the basis upon which all our thinking rests, are certain principles or laws, such as the laws of identity and contradiction. We cannot prove these laws precisely, because they are fundamental, because they are themselves involved in every attempt at proof; yet we accept them as evident and necessary."

"Undoubtedly," said the doctor; "they do not need proof because they are self-evident."

"And yet, does the mind rest satisfied with this mere acceptance? Does it not inquire into the validity of this acceptance?"

"Personally, I must say, I have never thought of questioning these first principles, and I am really quite satisfied."

"That," explained the priest, "is because you have not reflected upon them. Yet they have been the subject of great discussion among philosophers. And I say this, that the very fact that so many different explanations have been given of them shows at least that the evidence which they possess might conceivably be clearer, that together with their evidence there remains something hidden and obscure. I think it was Pascal who lamented that they could not be demonstrated for the very reason of this obscurity which surrounds them. I do not wish to go into the origin of these principles. Some have held that they are *a priori*, but I must confess the subtleties of their technical jargon baffle me completely. The term *a priori* needs a very thorough interpretation if we are to know exactly what is meant by it. By the way, have you read 'Axioms as Postulates' by F. C. S. Schiller in *Personal Idealism*?"

"No, I have not come across it."

"Well," continued the priest, "it is a good exposition of the 'pragmatist' point of view. I can't say I accept its philosophy as a whole, but in this particular essay the question of our axioms and laws of thought are dealt with in a very masterly fashion. You know he regards them as postulates of our nature in its demand for harmony and order. The pragmatists have not elaborated a system of philosophy, but the great principle they adopt is this, that the ultimate test for us of what a truth means is indeed the conduct it dictates or inspires. That is the broad principle; but it needs careful interpretation if it is not to mislead us into a philosophy tending either to moralism or to relative scepticism. One thing, however, it does; it completely knocks over the old Platonic idea of 'pure' thought and subordinates the speculative to the practical reason. But with regard to our first principles, the point is this, that whether we hold them as *a priori* necessities of thought, or as arising from instinct or sentiment or postulation, we must recognize that with this our first act of reason, there is also

an element of faith, of trust or confidence in their validity. This primitive, natural trust of some kind is essential to the acceptance of all data, of every first impression or principle, if we are not to fall into utter chaos and confusion of thought. Even in the admission of our own personal existence, there is always this trust, a trust in the witness of consciousness, in the security of our inner perceptions, in the truth itself."

"Surely" objected the doctor, "you are stretching the meaning of faith when you apply it to direct observation and immediate perception."

"If there is any difference between this and other faiths, putting aside for the moment religious faith, it is merely a difference of degree. But it is there all the same in all our immediate perceptions. For instance, you are quite certain of the existence of this table. I ask you what is the origin of your certitude?"

"I can see it plainly before me and touch it."

"Quite so, Doctor; in other words, you are certain of your sensations of sight and touch. But if I ask you why you are certain that you see it, you can only appeal to the witness of consciousness. So also it is this same interior witness which assures me that I 'think' that I 'will'. This is that primitive trust of which I have just spoken, and which enters into our acceptance of all first principles."

"Well, of course; but that is a matter of practical necessity."

"And yet, not all who claim to take their stand on reason and fact realize this important element."

"Perhaps not; but what has this got to do with religious faith?"

"I do not wish to put them on the same plane. I merely wish to point out that there is not such a great abyss between them as some scientists imagine, but that the factors or elements which go to make up religious conviction, and those which constitute scientific certitude are not all heterogeneous. At the same time, I do not pretend that both convictions have the same origin and character. This is often the mistake of some agnostics, who demand identical proofs for both; and it is more unreasonable than it would be for a mathematical professor to demand one set form of words and one identical proof

for each proposition of Euclid. They wish to put the two on the same level, and, because they cannot obtain the same kind of proofs for religion as for science, they conclude that they must remain for ever ignorant or in doubt."

"In other words," said the doctor, "they prefer not to be deceived. And that is just the point. Let us have some data, and we will build upon it, so that all the world may come to see and adore it."

"On another occasion I will try to do so. Meanwhile, Doctor, as a diversion from the study of medicine for the human frame, you might try and see if you can discover some medicine for the soul's ills."

II.

"Good evening, Doctor," said Father Raynor, as he entered his friend's study about a week later. "Behold the result of our last interesting conversation. I have brought you a book called *The Will to Believe* by William James, and I ask you to read the first four essays." Father Raynor sat down in the chair offered him near the fire, crossed his legs and leaned back with a sense of comfort and relief.

"Well," said the doctor, "if he does not go into abstruse dialectics."

"O no, it is written in a popular style, and from as impartial a standpoint as possible—that is to say, he has no prepossessions, in the general sense of the word, in favor of Faith. Yet he writes this splendid apology from the most modern philosophic point of view. You remember how last week I pointed to a certain kind of faith which is among the elements which constitute our ordinary natural knowledge. Well, just listen to this. It bears upon the inborn wish to believe."

Father Raynor opened the book with a gleam of satisfaction. He was evidently pleased to have at his back so disinterested an authority.

"On page 131, Mr. James says: 'Certain of our positivists keep chiming to us, that, amid the wreck of every god or idol one divinity still stands upright—that his name is Scientific Truth, and that he has but one commandment, but that one supreme, saying *Thou shalt not be a Theist*, for that would be to satisfy thy subjective propensities, and the satisfaction of

those is intellectual damnation. Those most conscientious gentlemen think they have jumped off their own feet, emancipated their mental operations from the control of their subjective propensities at large, and *in toto*. But they are deluded. They have simply chosen from among the entire set of propensities at their command those that were certain to construct, out of the materials given, the leanest, lowest, aridest results, namely, the bare molecular world, and they have sacrificed all the rest'. And again on page 55 he says, 'Without an imperious inner demand on our part for ideal, logical and mathematical harmonies, we should never have attained to proving that such harmonies lie hidden between all the chinks and interstices of the crude natural world. Hardly a law has been established in science, hardly a fact ascertained which was not first sought after, often with sweat and blood, to gratify an inner need'. Well, what do you think of that?" asked the priest as he closed the book.

"I cannot, of course, judge," replied the doctor, "until I have read how he develops and justifies his statements. But he seems here to speak as if the scientist were free to choose certain propensities instead of others, whereas in fact, he cannot help himself. It is surely ridiculous to talk of following one's inclinations in matters of science. Science deals with facts in the world outside us. The world is there already before us; we have only to open our eyes, and we must see it."

"Yes," said the priest, "but we cannot see the whole of it. If we did, progress would come to a standstill. After all, what do the scientists know, with all their eyes open, of the world's contents and of the nature of its several parts?"

"Of course," replied the doctor, "but you must admit that the little we do know is hardly a matter of choice."

"On the contrary, it is just in the formation of knowledge that our choice does come in. The things in which we have no choice are those which are constantly affecting us and about which we have no knowledge at all. It is only when we react upon the affecting data, that we acquire knowledge."

"Even so," observed the doctor, "we cannot help reacting; we must react."

"Taking things singly or particularly, and speaking of sense-knowledge I agree. But as soon as we begin to bind

them together and form relations between them, there is an element of choice."

"I am afraid I cannot quite follow you," said the doctor. "You seem to imagine that instead of recognizing the established order and harmony of the world, we were constructing a world of our own. That is a little too subjective for me. Surely I am scarcely free to accept or reject the fact that the world revolves round the sun, or the law of gravitation and so on."

"I am considering the world not as already established," explained the priest, "but in the process of being established. You are not free to deny your established scientific laws, precisely because they are established. You are born with an ingrained, traditional and hereditary bias, with the accumulated experience and propensities of the past. Originally, man might have bent his mind in other directions, but not so now that it is firmly rooted and well-grown."

"Still, we or our ancestors did not create science; and what are all our laboratories, all our experiments and investigations for except to discover? I think we ought to talk of discovering science rather than of constructing it. Our whole work is to find out what is really happening in the world."

"If you mean," said Father Raynor, "that science is but the unveiling, as it were, of some vast intricate machinery, and that, by slowly uncovering, we discover more and more of its complex working, I am afraid I cannot quite agree with you. You seem to forget how much we contribute. Suppose a man were to appear in the world, entirely fresh to all that happens, one with nothing from the past to inform his mind. What could be more chaotic and disorderly than the jumble of impressions which at first would rapidly succeed one another in his mind as he observed things around him, the various forms and shapes moving and at rest, the variety of sounds and colors, the succeeding darkness of night and so on. What order would he see between one thing and another?"

"Such an imaginary person," replied the doctor, "would, as you say, have no idea of the world as science regards it. But his ignorance has nothing to do with what is taking place in the world."

"What I wish to say is this: that we cannot transfer our scientific laws to the outer world in all their absoluteness and entirety. We cannot transfer even our general knowledge of things to the things in themselves. I mean we cannot know things as they are independently of ourselves. The very term 'knowledge' implies that the objects are represented in thought. If they were not thus represented, there would be no knowledge. As to the copy-theory, by which objects outside us are somehow mirrored in our thoughts, I cannot see how it is at all tenable. For how can we get out of ourselves and compare thought with what is not thought? Don't misunderstand me; I am not a sceptic. But I do think the world is, to a large extent, plastic to our demands, and that science takes the particular form it does in answer to our needs or requirements."

"I cannot quite see that," said the doctor. "The world is far from being plastic to our will. In evolution, for instance, men have been looking for the 'missing link'; they want it, but cannot produce it. They would also like to see life arising out of inanimate elements, but all their efforts have been in vain. We are constantly shocked by stubborn facts which absolutely refuse to be made plastic to our requirements. And yet, how persistent at times has been the demand."

"Of course," the priest went on to say, "I do not regard the world as so much soft raw material, to be easily moulded, like clay in the hands of the potter. But that there is some process of moulding we cannot, I think, deny. Certainly, there is something outside us; but the form it takes depends largely upon ourselves. As a matter of fact, there is an interaction, a process in which both we and the world are involved. For instance, a set of 'facts' come along and inflict themselves upon us. They either hit us and pass by, or they suggest or evoke an idea, which at once places them among the ranks of an already acknowledged system or category. Thus, one living being I pronounce a plant, another an animal, another a man. All this classification is the work of the mind, just as are all the theories which have been drawn up to account for the various movements and happenings in the world. Originally, it is possible for the human mind to have taken an entirely different direction, through seizing upon certain effects in the world, which are at present unobserved, or neglected."

"So you conclude, I presume, that our natural laws may not be true."

"Not at all," replied Father Raynor, "they are true, because they have responded satisfactorily to a natural demand. But to thrust our present conceptions on to external nature, and deny to it any modification, to refuse to believe that it will answer to any new universal demand, and assert that it could not be other than it appears now, to do this is to assume that you have an absolutely comprehensive knowledge of the whole and every detail of it."

"Well, of course, we can't pretend that," remarked the doctor, "but I think we can claim a real knowledge of a little."

"Certainly, you can 'claim'; but whether that claim is verified to the extent that your knowledge is an exact transcription of what is actually in the world outside, is another question, which, I think, you will find it difficult to settle. For this reason among others, scientists and philosophers too must not make their systems and laws too absolute. There must be a lot of details they miss."

"But, surely," said the doctor, "they never do pretend to embrace all the details, and the accidents that may happen. A little at a time, Father. They will gather in the details as science progresses."

"I don't think they ever will quite. Just consider. They are always taking account of what they call essentials and accidents. We say, for instance, that man is distinguished from the brute by his possession of reason, as though reason was his sole distinctive mark, and was not possessed in any degree by the brute. And so on with all our definitions. The most prominent feature or features are selected—the rest are neglected. It serves our purpose, and that is enough. We should recognize, however, how far these fall short of the reality, how the essential and accidental qualities necessarily intermingle, and often to such an extent that we cannot say exactly where one begins and another ends. Our classifications, distinctions and definitions are all very precise and orderly in the abstract, but when we apply them to the concrete, they don't quite fit. They hang loosely; there is too much here, not enough there; they are too squarely cut or too narrow. Then again, it is possible for our definitions to wear out as we gradually grow in knowledge and information of the world."

"I quite see that," said the doctor, "but we are getting away from the point. The question is how much we contribute to making the world as science regards it."

"Exactly," replied Father Raynor, "and if what I have said is correct, it follows that we contribute a great deal. The world is not an order of facts, which we have only to open our eyes to see. We have got to seek and experiment; and, in all this work, our needs, our interests and desires and hopes play a most important part. And, above all, there is a faith, which accompanies every act we perform. We believe in our work, in our powers to work, and in the end of all our efforts. Think it over, Doctor, and see if your hard, dry, solid facts don't become pliable and yielding under the tests to which they are subjected."

III.

"What do you think of the sermon?" asked Mrs. Werthell, as she left the church and began to walk slowly homeward with her husband and Father Raynor.

"Somewhat verbose and unnecessarily dramatic in one or two parts," her husband answered. He had attended the church entirely out of deference to his friend, and was feeling a little rebellious. "However," he added, "I must confess there was one main idea running throughout, which cannot, I think, be said of most of our sermons."

"By the way, have you ever heard Father—?" she asked; "he is wonderful! He fills the church wherever he goes, and is said to make numerous converts."

"Really," said the doctor in a jocular vein, "I suppose he is a handsome man or has a saintly appearance, and his audience are mostly ladies, and—well, he panders to the popular instinct for emotional display. Some years ago, I went to hear such a preacher of repute. Crowds were there, of course; they were all entranced by his eloquence and passionate oratory. He made a great impression on everyone, including myself—only my impression was that I felt sick."

"How was that?" inquired his wife.

"I suppose it must have been too sugary. In any case, there is nothing I abhor so much in sermons as this sickening display of sentiment or emotion, this everlasting play upon the feelings.

So many of our preachers indulge in it, and the foolish victims of their guile exclaim, 'How lovely—how beautiful!' Forgive me, Father," he said, turning to Father Raynor. "I know you have a sounder basis for your discourses; but it does seem to make religion too much a matter of feeling."

"Well!" remarked his friend, "if it gives the right kind of feeling, what else can you expect? What are the flowers upon our altars, the candles, the paintings and mural decorations, the music vocal and instrumental, the sacred vessels and priestly vestments? Are not all the arts called upon to 'pay their tribute to God, and to raise their own ideals by means of our feelings'?"

"Personally," replied the doctor, "I would much prefer to attend a mass said by a priest robed in ragged vestments in a dirty hovel."

"Then you must be exceptional. But even so, you are only exchanging one form of expression for another. The substance is the same. Even in your exception, you are satisfying your own taste—a very crude taste, I must say. The ragged vestments and dirty hovel are, after all, the condition of your edification. But other people—other tastes."

"Then let them satisfy their tastes in the proper place, in the theatre or concert hall, in the studio or art gallery. Religion, we are told, is essentially practical; but it seems to be far otherwise for the dreamy sentimental fops I saw in the church this morning."

"Look here, doctor," said Father Raynor, smiling. "I can go a little way with you, and admit the great danger of excess in sentiment. And in the matter of preaching, I admit also that many preachers do err in this respect; instead of meat they offer milk and sops. They please the sentimental majority; and, as you say, their place is at the concert hall or theatre. The reason is, that they stop at the emotion and rest in the sentiment which passes, and reaction sets in. The sermon should lead beyond sentiment to practical life and the end of life. If our concerts and theatres and art in general did this, they would surpass the effect of many a sermon; but I don't think they would be as attractive as they are now."

He paused a moment as they reached the doctor's house, and after bidding good-bye to Mrs. Werthell, Father Raynor pro-

ceeded in company with the doctor to the presbytery a little further on.

"To come back to the sermon, Doctor," said Father Raynor, as they walked on together. "I am glad you admit there was one idea running throughout. I hope the idea commended itself to you and that it carried with it some convincing proof of God's existence and religion's necessity. I think the preacher made out a good case, don't you? I like his insistence upon man's universal exigency."

"My dear Father, that's all very well, but personally, I do not see that this universal desire for happiness or for goodness, or for whatever object you like to say it tends to—I do not see that this desire demands a future life for its satisfaction. It may be that we live our lives here below with this desire to urge us on to various goods—as instinct does with the brute—that is to say, to help us to live, to enjoy this life itself and this life alone."

"Surely," Father Raynor observed, "you cannot really think that the particular and various satisfactions we may obtain in this world correspond to the inward capacity of enjoyment. With the brute this is certainly the case. But with us, is it not true that even at our rare—how rare!—moments of what we consider supreme happiness, we are aware of its transitoriness? Even if you deny this, and maintain that in a moment of supreme joy, time seems not to exist, is utterly disregarded—even then, our total experience shows us that such moments pass, and there begins again the old, old restlessness and discontent. Surely it is absurd in the face of the experience of the whole race, to aver that any object of this life can possibly satisfy the need."

"Well, I grant it; but what if that is our lot here below?"

"It is just here that Faith comes in. Here is the crucial point, the point at which we take up our attitude for or against. Not only the believer, but *you* take the risk. Either believe or not—but having gone so far, it is no use to say that you will stay on the safe side and not take the risk and choose to remain sceptical. If you choose that part, you may be deceived. If I choose the part of belief, I may be deceived. But what are the consequences of your unbelief and of my belief?"

"The consequences of my unbelief," replied the doctor, "are that I do not prepare for any future life; I have no worries regarding it. I settle down to my duties here as a man among other men, with a knowledge that if I infringe on what is called the moral law, I shall suffer for it—here most probably—just as I abstain from smoking to-day because otherwise my throat will suffer the penalty. If I observe the so-called moral law, I shall be the happier and the healthier for it. *You*, on the other hand, have to prepare for another life—all sorts of obligations and duties fall upon you, and in the end you will be no better off than I—for the end of both is nothingness."

"Come, that's a little narrow, surely! You are at once assuming that you *know* there is no future existence for both of us. But we agreed that the question cannot be solved from our standpoint at the present; and that therefore you cannot conclude that in the end we are both plunged into nothingness. You must conclude that *perhaps* there is another life."

"Very well, it is a 'perhaps'. And if it is only that, let us frankly admit it, and cease to talk as if it was a certainty," said the doctor somewhat abruptly.

"But wait a moment," persisted the priest; "there are various kinds of suppositions or hypotheses. If we suppose that there is a certain man named Thomas Smith in New York at the present moment buying a pound of sugar—nothing follows which in any way affects us. It is a matter of entire indifference to either of us, whether such a person exists or not. But the question before us is of the most vital importance to us. It is a question of life and death, of eternity and annihilation. There is a risk, I admit; to accept the future life is, from our present point of view, a hazard; it is a plunge, a leap in the dark, a bold venture. But isn't it worth it when we consider the odds at stake. Supposing our conjecture proved to be correct, what a loss to the unbeliever—and is it in any way comparable to the loss sustained by the believer, should he finally be undeceived in his Faith?"

"I quite see your aspect of the case; but even so, it is a poor, weak incentive to belief—and scarcely strong enough to arouse or enkindle those virtues and graces which you say the soul of man must seek to acquire in preparation for the after life. With the odds on his side—it does not cease to be a

chance, or a remote and slight probability—and the man who accepts it in this case will be continually haunted by the possibility of his being deluded. The doubt remains in spite of your arguments."

"My dear friend!" exclaimed the priest, "don't advance too quickly. The idea of risk would never of itself dispel doubt, I grant, but it is something if it prompts us to try it, to take the risk, and after all ideas are not the sole motives of human life. They will be supplemented by the other departments of life's activity—to be frustrated or confirmed. And in the present instance, I have no hesitation at all in asserting that the acceptance of the future life finds its support and *raison d'être* in a region where ideas pure and simple do not enter. I confess that I fall back upon the main substance of the sermon we heard this morning—that is to say, upon man's exigency or need for religion—upon his will to believe. Everyone wants it—though unfortunately they are all not aware of their inward necessities and consequently try to satisfy themselves in false directions. I repeat, we enter a region where ideas alone will not convince. We must take life as a whole. We judge a tree by its fruit—and we judge a life or a principle of life by the conduct it inspires, and what ministers to the best kind of conduct and of life cannot be illusory, or false, or deceptive."

JAMES PITTS.

London, England.

FACTS AND THEORIES OF MODERN BIOLOGY AS VIEWED BY A CATHOLIC PRIEST.

THEORETICALLY science deals with natural phenomena, religion with the supernatural. Science is systematized and organized human knowledge; it has limitations, as all human things have, and is rightly supplemented by revealed truth.

In practice, however, scientists often make excursions beyond their acknowledged sphere of investigation, particularly when they do not believe in revealed religion. This is not surprising, since the human mind is not satisfied with anything short of an ultimate explanation of things. When, therefore, scientists of to-day advance opinions concerning the nature of God

or the origin and destiny of man, they are within their rights, provided they do not present such opinions as the findings of science. They are speaking as men interested in facts that lie beyond the scope of science.

The danger is that one cannot separate the scientist from the man; whatever authority and prestige goes with the pronouncements of the scientist speaking *ex cathedra* clings to him when he steps from his official chair. And yet his researches in the natural world give him no better insight into the metaphysical or supernatural than that possessed by his less privileged brethren; on the contrary, continued close application to the microscope is distinctly unfavorable to clearness of vision in the world outside.

The object of this paper is to present a bird's-eye view of one province of the domain of science, that of biology; to indicate how and for what reasons workers therein so often transgress their legitimate boundaries and enter territory with which they are not familiar; and finally to suggest an attitude that Catholics may take toward biology, toward its genuine conclusions as well as toward its questionable theories.

At the university one takes a course of Embryology. Eggs are put in an incubator and taken out at regular intervals of about twelve hours to study their development. By means of microscopes and proper technique—the latter itself a marvelous triumph of modern science and skill—one can observe all that goes on inside the egg. At first there are only a few microscopic cells, one just like the other, lying on the yolk. There is nothing particularly remarkable about them. But presently this little speck of living material begins to grow; that is, the original cells divide and multiply until there are hundreds of them. In other words the life in that egg increases in size. But it does more than that. To begin with, there is only a single layer of cells. This folds over nicely as a piece of cloth might be folded over by a tailor who intends to make a pair of trousers. Then there are two layers. The upper layer next gets a downward crease in it. This crease gets deeper, sews itself together, as it were, along the top edge, and then cuts itself off from the main cloth; and lo and behold! we have a tube which is the primitive spinal cord with the brain at one end of it. While the upper layer has thus been initiating a

nervous system, the lower one folds in in a similar manner, sews itself up, is cut off from the main piece of cloth, and our chick has a stomach and an intestine. In the meantime a third layer has been forming in between the other two. One part of this folds over, closes up, and there is a heart which promptly begins to beat. Another part becomes arranged in regular rows and forms the muscles of the back. In like manner the development of every organ and every part of that chick is accurately traced and described. A complete mastery of such intricate and minute details is one of the boasts of modern biological science.

I have taken pains to put in non-technical language this sample of the kind of work the student of biology does, for two reasons: first to help us realize that one has some very definite things to learn before he can claim to know biology, and that in the main these things are facts not hypotheses; secondly I wish to use this illustration to make clear what the theory of evolution means.

In brief, then, the evolutionist believes that just as the chick in the egg underwent a *natural* development from a very simple, unorganized condition until it arrived at the status of an adult barnyard fowl, so the whole class of animals we call birds descended or developed from a simple ancestor in *natural* fashion. Put as bluntly as that, it may seem unintelligible, almost ridiculous. It is indeed merely a hypothesis, but a hypothesis with facts to bolster it up. Unhappily the facts are all taken from the field of biology itself and are with difficulty available to convince the sceptic.

Another task that the biologist has to accomplish before he is acknowledged worthy of the name is this: he must familiarize himself with the structure and functions of every type of living thing from the microscopic bacilli that float in the air and the minute slimy things that crawl in the mud, to the highest forms of life of which the chick or the human being are representative examples. And when he has done that he has a complete series of living things, which, properly arranged, resemble strikingly the successive stages of a developing chick.

He must know still more. He must be familiar with the kinds of living beings that existed in past ages and are now extinct. Paleontologists have studied diligently former life

on this globe as recorded in the rocks. They know its main features. They are not guessing or surmising. The man who is studying extinct life is studying facts as well attested as any facts can be. His researches have revealed a large number of very distinct periods of geologic history, each characterized by its own fauna and flora. We know the order of succession of these periods, even if we can only guess at the duration in years of each one of them. If we limit our survey to the vertebrate types, we find that the earliest strata yield only aquatic, fish-like forms; higher up, in the coal seams, amphibians, half-water half-land animals appear; still later the reptiles, and lastly in the Tertiary rocks the mammals, the highest forms, come to predominate. Now then, a mammal in its uterine development passes distinctly through the fish and amphibian stages before it takes on mammalian characteristics.

Such considerations suggest the evolutionary doctrine. No one claims that they establish it. But once accepted as a tentative working basis, everything seems to fall in line with the theory — vestigial organs, embryonic structures, connecting links; the biologist sets about looking for something that should be there with almost uncanny foresight. The theory proves out in much the same way as astronomical postulates resulted in the discovery of Neptune, or as new chemical compounds have been discovered after it was shown by theoretical formulas that they should exist. I may refer to the origin, partial development, and then total resorption and disappearance of certain complex structures in the embryo. Father Wasmann was so impressed by one instance of this kind that he considered it alone indisputable proof of the evolution of the particular insect before him from another insect of an entirely different species. Any other explanation would involve one in all sorts of absurdities and dilemmas. The biologist therefore is convinced that evolution does explain many things; peculiar facts, for the meaning of which no other theory has ever offered a solution.

So much for the point of view of the biologist. The average naturalist looks upon evolution not as a theory but as a demonstrated fact. We need not quarrel with him. He has a right to his opinion. But, after all, the average naturalist is an eccentric sort of an individual. His tastes are queer, else

he would not be what he is. And the habits formed in the pursuit of his hobby tend to accentuate his perversity. What are we as sane, unbiased men of affairs, whose judgment is kept in balance by continued contact with the real problems of life —what are we to think of the fantastic speculations of these secluded denisons of the laboratory or meandering investigators of nature?

To avoid confusion in the use of terms we must distinguish well between the doctrine of evolution and the several attempts that have been made to explain the why and how of it. Darwinism is such an attempt; one of the first in the field and by far the most advertised; the one that brought the theory itself before the public and hence is in popular apprehension inseparably bound up with evolution. Darwinism is the brand of pseudo-science dished out for us on the editorial page of the Sunday "yellow sheet." It is an unmitigated evil because it insists on a material explanation of everything and emphasizes *ad nauseam* the brute element in human nature. It is not evolution, it tries to be more than that—a philosophy of evolution.

We must realize, in other words, that there is a distinction between evolution in the abstract, and that concrete, living movement, fathered by atheistic scientists, which is the sole vehicle to-day for the dissemination of evolutionary ideas. The theory was born and reared in an irreligious atmosphere. Its present-day dress, its daily associates, do not recommend it. We shall have to divest it of these incidental accessories, if we wish to probe its essential nature.

The first question to be considered then, is, what are we as Catholics, as defenders of the faith of our fathers, to think of the theory of evolution in the abstract, prescinding from its actual philosophical environment and unsavory associations.

We may emphatically insist that such a theory does not affect our idea of the creation of matter, nor does it discuss the ultimate origin of life. These things are taken for granted, just as physics takes for granted the existence of matter and force. It can have nothing to say concerning the origin and ultimate nature of the principles according to which living things act. Like chemistry, it may discover the existence of certain laws and their mode of operation; it cannot say why these laws are there or how they came to be what they are.

The theory simply states that the organic world arrived at its present status through a natural process analogous to the development of the chick in the egg or of the oak from the acorn. It makes no attempt to account for the first forms of life. It does not deny that God created the world *in its present form* any more than the farmer denies that his corn was created by God in its full stature just because he, the farmer, saw it develop.

It does not affect our idea of God and the universe in the least; or, if it does, it is to emphasize His power and to give us a better conception of His manner of dealing with creatures. Looked at in this light, the matter is primarily of no concern at all to the priest, any more than is the subject of electricity or chemical affinity; it is exclusively a topic for the scientist.

Those who are fearful lest such a doctrine is incompatible with Scripture and Revelation will do well to read carefully the first chapter of Genesis and to consult the reflections of St. Augustine and St. Gregory of Nyssa. St. Augustine clearly believed that God created living things *in potentia*, that is, put the germ of life into matter and then permitted it to develop of itself. The Scriptural account of the order of creation harmonizes with the idea so strikingly that the evolutionist may actually quote it in his favor.

Nevertheless, it is unquestionably dangerous to flirt in so conciliatory a manner with a pure abstraction. The thing as it really exists to-day in the world of modern thought is a philosophy of life, and a very reprehensible one. Let us examine it. Before beginning, it may be well to realize that for a priest a peculiar difficulty presents itself when he tries to evaluate intelligently this new school of thought. He has been trained in a school of his own which looks upon Revelation as the central fact of life. For him Christ is the dominant figure of history. The Incarnation gives unity and meaning to his philosophy. The decalogue is his guide, eternal happiness his goal. He is positive in his faith. He is not groping in the dark. And modern thought is largely the negation of all this.

And yet it is more than a mere negation; it is not pure chaos and destruction. The modern mind is building up a system of thought, a system of philosophy, that is really a unified whole, as clear-cut and well-defined in many respects as was the

Scholastic system of the Middle Ages, and I may add far more dogmatic. Of course the central idea of this new edifice is not the Incarnation; its ultimate goal is not future happiness. It is a system of naturalism with man in the center and evolution as its alpha and omega. Its conception of life is materialistic or pantheistic. Its pioneers and its present sponsors are in the main agnostics or avowed atheists. It claims not only to be an explanation of the proximate conditions in the organic world, but it proposes an ultimate philosophy that needs no God, that knows nothing of a free will, that demands a revision of the moral code, that has no patience with the doctrine of immortality.

And it is all this because its principal exponents were from the beginning hostile to the Church and they thought to have found in the new ideas a splendid weapon against her; a weapon that could be used with equal force to discredit the theologian and to arouse the imagination of the ignorant. It compelled the abandonment of age-long convictions hitherto considered inseparably bound up with our most cherished religious truths. If there is any truth in evolution, then God did not make the world as we see it to-day. It simply grew. Likewise, the world is more than six thousand years old. Man was not formed from the slime of the earth by the hand of God: he developed from it according to natural laws. Language was not given to man and miraculously confused at the tower of Babel: it developed in natural fashion from simple beginnings to the varied forms existing to-day. Religion was not given us from above: it was a natural by-product of man's developing mental life.

There is the whole process in a nutshell. One or two of these propositions must indeed be accepted if we assent to the evolutionary idea. But by a trick familiar to politicians in a modern legislature, all the other propositions are attached to the main one as " riders ", and the bewildered onlooker is told that there is no choice—take all or leave all.

The common mass of mankind does not follow the trend of argument by which such a philosophical system is built up; but the almost hypnotic influence that the spectacular achievements of modern science has gained over the minds of men, induces them to accept blindly whatever is proposed in the name of science.

Moreover in our public schools, from the grades to the university, every text book from history and geography to literature, psychology, economics, linguistics, anthropology, ethics, and all the rest, begins with and is developed around the principle of evolution. There it finds unity of plan and purpose in what seems to the uninitiated a hopeless tangle of ideas and theories. The ordinary man or woman of our times, it is true, knows little of modern thought and its underlying philosophy. However, for us the practical importance of a knowledge of this kind is not so much in dealing with ordinary people as in being able to stand up before the leaders of modern thought, who through teachers and text books give the ordinary mortal, unconsciously if you will, his world views, that is to say his creed and his ethics. This ordinary mortal fails to assimilate the real significance of the new thought. It is enough for him to know that he has authority for discarding the old order and living according to the new moral code. In this way then the modern scientific viewpoint is producing a tremendous change in the life of the masses. It is one of the principal forces at work shaping and molding the modern type of man, Christian as well as agnostic and atheist. It determines his mode of thinking, and thought is followed by action. Human events are merely the outward expression, direct or indirect, of what is going on in the minds of men.

All this indicates at least one good reason why we should try to be informed concerning the trend of modern evolutionary philosophy; because it is a practical force in the social, economic, industrial, and religious life of our people.

The fact that we are not doing more than merely acquainting ourselves with these problems, is exceedingly to be regretted. At present the Catholic biologist is a rare individual. We should have dozens of them in the country, authorities in their field, doing original work. Then perhaps the rather questionable policy of indiscriminate condemnation might give way to constructive efforts; then we might succeed in having twentieth-century philosophy transformed into a new structure, erected on the solid foundations of Christianity rather than on the shifting sands of human weakness; and instead of permitting it to become the symbol of error and ungodliness, we could dedicate it to the spiritual service of mankind and to the honor and glory of God.

This paper would be very incomplete without some reference to man's place in the evolutionary scheme. Briefly stated, it comes to this: science knows nothing about the origin of man, his soul or his body. There is absolutely no data to reason from. The half dozen bones found in Java or near Heidelberg are of such indefinite character that even some of the most enthusiastic evolutionists do not accept them as of any value. Prehistoric man as far as known was essentially what he is to-day.

Why then does an overwhelming majority of modern biologists take the evolution of man as an established fact? Because he is, from the scientist's point of view, an animal; his body is certainly subject to the laws of animal life in its functions and in its development from egg to adult. The student takes for granted the uniformity of nature; if the whole animal world is subject to the laws of evolution, one cannot except man without doing violence to nature.

The Catholic, in the presence of such arguments, need but keep the following points in mind. The human soul, intellect and will, are evidently excluded from any reasoning process that applies to the animal world. They belong to a different category. As to his body, Scripture tells us that it was made of the slime of the earth, and it seems, in the opinion of some, to encourage the interpretation that the body was completed before the soul was breathed into it. St. Thomas clearly emphasized the opposite nature of the material and spiritual elements that together constitute the single creature called a man.

At any rate the Church has not condemned the proposition that man's body is the result of an evolutionary process initiated and guided by divine providence; that in fashioning man's body to become a fit habitation for the soul, God made use of natural laws, just as to-day He makes use of natural laws in the creation of each individual body. The idea may not appeal to our imagination. We do not like the idea of brute ancestors. Of course not. Did you ever see a two-month old human embryo? Did it appeal to your sense of propriety that you were once such a creature? That those mysterious forces of nature that gradually fashioned my body may have also entered into the formation of the first man, is not an essentially repugnant conception.

I am aware of the fact that while the above proposition is not condemned by the Church, the best one can say of it is that it is barely tolerated. The Church has a higher and more important mission than the teaching of science. Whether or not evolution is true has nothing to do with the salvation of souls. And if the Church finds that the transition from the old ideas to the new is accompanied by extreme danger to men's spiritual welfare, she raises a warning hand. She is conservative in this matter because she loves the soul more than the body. In natural science as well as in the supernatural order we cannot put new wine into old bottles without danger to the bottles. The theory of evolution received a great impetus during the last century precisely because its accepance too often meant the rejection of revealed religion. The Church is not blind to this very significant fact, and therefore bids Catholics go slow. Prudence must temper our zeal. The ground must be prepared before such novel ideas can be sowed broadcast. Before that ground is prepared, we shall need a twentieth-century St. Thomas; one who can so combine sacred and profane learning that both will draw benefit therefrom; one, perhaps, who can make Darwin and Huxley become to modern Catholic thought what Aristotle and Avicenna were to the Scholastics.

U. A. HAUBER.

Davenport, Iowa.

SOME SUGGESTIONS ABOUT THE "OTHER SHEEP".

IN a recent address to the Holy Name Societies at Chicago Archbishop Dowling rightly charged us with parochialism when our spiritual interests are circumscribed by parish or diocesan lines. What shall be the term when our interest is confined to the strict boundaries of the hierarchical Church with never a thought of the Syro-Phoenician beyond? No one is justly disposed to accuse the Catholic clergy of lack of zeal and pious ambition. There never was a time when our laity was so deluged with the means of increasing its prospects of eternal salvation than at the present. New devotions, masses, indulgences accumulated through a long series of ages by the concessions of the Vicars of Christ, societies and supersocieties

for making these things effective, we have in singular abundance. Surely, with such plenitude of spiritual food it would seem to behoove us to note the needs of those outside the fold, and to dispense a crumb more frequently than we do to the hungry souls outside the banquet chamber. If I make bold to venture some suggestions in the direction of aiding the convert movement which is struggling for recognition in a very wide field, and among pastors, it is in no spirit of criticism or assumed superiority, but in the confident hope that some of my clerical brethren more capable of discussing the topic with authority and grace may be moved to take it up.

In many localities we seem to have concluded a kind of armistice which we observe strictly and which the outsiders violate continually: yea more, we have often given up this mission as entirely hopeless under present circumstances, trusting wrongfully that a direct intervention of God will ultimately save the day. We rarely advance and are so complacent if the pagan hordes will only leave us to our positions. Protestantism is left strictly alone to fight the battle with the multitude of means ever at its disposal: the missionary ambitions of countless committees that are dinned into the Protestant ear from youth to dotage; endless revivals with bigotry as the heated climax; renowned evangelists ably supported by the most skilful press-agenting; money in unceasing flow from the church-goers and others; a favored position in public papers with a superior press of its own, amongst which the *Christian Science Monitor* is reputed the ablest-edited paper in the United States, barring none; and finally that high blood pressure, the perennial protest, that must course militantly through the veins of the churches to keep for them the heritage of Würtemberg. It has been the successful strategy of many a general to attack continually, while it invariably spells defeat to be always on the defensive. Although in instances we surpass them all in these departments, it is not the rule.

Perhaps sometimes we are too much governed by what our national word-wizard termed "enlightened expediency". While honest tact is always commendable as a means of furthering our Gospel, diplomacy is rather an evasion of duty to keep the mission *in statu quo*. A sensitiveness to and a gentlemanly bearing toward contrary opinions is a true mark of Christ's dis-

ciple, but if not accompanied by a steady pressure toward our goal it becomes effete. To live amicably amongst bigots is high diplomacy; sometimes though, it might be more laudable to be blamed for intolerance. Too often the decease of a great priest becomes the occasion for the outpouring of encomiums for his broadmindedness by rabbi and minister, when we would rather hear him spoken of as a valiant "defensor fidei"; the fact is, he never created a ripple in their stream of life and this is their way of acknowledging his lack of valor.

That our interest in Protestant conversions is not strained, becomes readily manifest by a casual glance at the Catholic Directory. Judging from fifteen dioceses selected at random, you will find the converts to average one and three-fourths per priest annually. The statement "per priest" however demands some qualification. The major portion of our conversions, it is admitted, comes from betrothals and marriages with non-Catholics; also, many a sheep strays in without the aid of a priest, led seemingly by God's grace alone. Making these deductions, we might leave a safe average of one-half convert per priest. In a manner the result is not creditable; but on the other hand, when we consider the aggregate for the whole United States of some 40,000 conversions which have been secured with a minimum of labor, it lets the imagination soar at the possibilities when zeal is some day raised to the maximum.

Our Lord prophesied that they would stone and kill His apostles; and why is the martyrdom withheld? They crucify us when we molest them, but would not any American court hold us "Not guilty" of the charge? We do indeed have a legal skirmish with them once in a while, but to exasperate us to this mild action they must enter our churches and schools and tweak our very noses. Has the lamb fallen asleep beside the lion? Has light now fellowship with darkness?

We hear it said that it is easier to convert the out-and-out pagan in China or India, and that the expenditure of zeal and treasure is more quickly rewarded there. Under present circumstances, this is an evident fact; the harvest in the United States is not white, perhaps has not even begun to sprout. You cannot however expect the crop before you sow it, and I wonder if after careful preparation we could not ultimately have as inviting a field as in the foreign lands. The facilities of travel,

the greater intelligence of our Protestant brethren, the similarity of language, the pre-Reformation spark that is not yet entirely extinguished, are a few reasons arguing in favor of the preparation. But Apollo has not watered, and therefore God has not given the increase. With the same amount of effort we should be able to duplicate the conversions in the foreign missions. In one of the reports of the Paris Seminary of Foreign Missions on forty-three foreign missionary dioceses, we read of some 1400 priests, supported by 3500 catechists and 6600 religious women, securing 28,000 converts in one year. This gives each of the 11,000 workers an average of two and a half converts annually; even with our desultory efforts we nearly equal the mark here. Perhaps, though, in computing this average it is unfair to aggregate the sisterhoods and the catechists with the missionaries; deducting these then, the average becomes 18⅔ per missionary or ten times our own numbe. of conversions. If we increased our zeal tenfold we would still not equal theirs, but what might not the result be? Naturally, since we are dealing with grace, we cannot obtain the solution with a comptometer, but we can at least reflect. Comparing the foreign field as a whole with the domestic, the contrast will become slightly more divergent; but it is a contrast easily understood; they—the missionaries, sisterhoods, catechists—labor with a singleness of purpose and definite method, while our zeal is fitful and without system. Since foreign missionary activities principally embrace the colored races to-day, we venture another question: Have the conversions been as permanent as among the neglected white races? Isn't the history of the Negro, Indian, and yellow missions one long story of construction followed by destruction, freedom by tyranny, quick bloom by abolition? From apostolic times to Constantine, and then from the thirteenth century to our own we have sent intrepid missionary battalions amongst them and the net result after the centuries is 30,000,000 Catholics. When northern Africa was the cradle of doctors, Thrasamund could exile one hundred and twenty of their bishops; but what is it to-day in comparison? With the exception of the Philippine Islands, Asian missions have several times been turned into a shambles. If only the children of St. Francis Xavier's converts had retained the faith, what a vast Catholic populace we would have in

India! With some colored converts, e. g. the Haytians, even the memory of the moral code was later obliterated so that they relapsed into utter barbarism. With like numbers, like intrepidity, like assistance, the same number of centuries of preparation, we should have converts and converts' children to the number of 30,000,000 amongst our whites. Whether the reasons are palpable or concealed in inscrutable Providence, are not your very attempts at explanation strange? True, during the Reformation millions of Catholics were lost; still the white man's country remains the bulwark, the centre of influence, the illumined tower of Catholicism. If a superior civilization be the reason, why not continue with this favorable surrounding? If it be the superior character of the white race, why not continue with this asset? Then you can hardly dim our glory by saying we have been less persecuted than they. We have suffered numerous onslaughts by the sword, more by the pen of godless defamers, and to-day by the attack of all those forces that are enumerated in the fifth paragraph of this article. They often succumbed to the enemy entirely, while we were only driven back for a time. Even while we were gone, the dissenting religionists, remembering our counsel, maintained a fair observance of the moral code, which cannot be said of all orphaned Semitic and Turanian offshoots. Soon once hostile governments removed the disabilities, and returned Catholicity, cleansed and better inspired, made surer progress than before. Where schism despoiled the Church in Europe and America, we have often had the good fortune to see them return *en masse*, and this never ceases to be our fond hope. No, not to-day, but after a sufficient preparation, will you not agree that missionary efforts amongst the white races will be more profitable? They made the best converts in ages long ago, and why not now?

Have our clergy lost the spirit of the redoubtable leaders of old? Are the religious orders misinterpreting their constitutions that the average of conversions is so low? You cannot imagine the old leaders of either class becoming so engrossed with parochial or collegiate duties as to suffer utter oblivion of the "other sheep", nor can you picture them with just a semblance of interest waiting in rather comfortable rooms to be discovered by the prodigals. For just one example, St. Francis de Sales and his cohorts went out in search and succeeded in

reclaiming 30,000 heretics. The picture is impossible of a St. Paul as pastor of a big church filling the sermon hour with local announcements and whiling away the week with sick calls, camaraderie, and study. A Denver minister has declared that if St. Francis or St. Charles Borromeo were to return, there would not be an Episcopalian left in the United States. Perhaps not so imaginative after all! Bring back any of them; set him in the last village in the loneliest desert of the country, then tell him of the 80,000,000 pagans around him, and no village, no desert, no state would be large enough to contain his zeal. Yes, these are dreams, but great accomplishments at some time or other come from some dreams. How shall they awaken from slumber if our morning light penetrate not their darkness? How learn if the teacher be voiceless? How shall these other sheep also be renewed in Christ if the true shepherds have forgotten them? The following suggestions are submitted diffidently. They are not new, and may be only more dreams; but, as before stated, if the article awaken some better mind to marshal more effective methods, the point will be gained.

In the first place, universal and continuous prayer must precede in order to obtain God's blessing for the great work. The Unity Octave is admirable, but we should not confine our supplications within so short a period, and indeed many overlook even these solitary days. There must be a daily, concerted effort permeating the entire priesthood, and trickling through every Mass, visit, and recitation of the Divine Office. Similarly, let this agency organize the sisterhoods and the laity to join the crusade. To go forward prepared only by zeal is to invite failure. It is a mission extraordinary to which men are not by nature adapted; but since God always fits the men to the work, He will on our unceasing appeal also send us other Peters and Pauls. But so many of us gladly say, "Oremus", and then turn the order over to a higher department, Divinity, for execution. The preparation therefore must go further.

A second means is the sermon. Any sermon on a great occasion, the funeral services of the lowly and the great, never fails to attract Protestants, and at present gives us our one great opportunity for their enlightenment. Now, review many of the printed or unprinted outpourings at such times, and they

could equally as well have been delivered by a minister or a rabbi. We find our orators canonizing the dead or conducting a kind of Salvation Army service when the occasion could more profitably have been used for the vindication of a Catholic truth. Too often, when the edifice is filled with secular pomp or Protestant uppishness, we fear to insult the lion; so the lamb just bleats pleasantly. I remember on one occasion to have been very much surprised by just such a compromising tone of a great Catholic preacher. To ingratiate himself with a mixed audience he continually misused the phrase "You and we" so that any auditor could have received the impression that all religions were alike. In religious truths there is only a "We", and we may never curry Protestant favor by compromising the one true Church; fraternizing is permitted in social service, but never in dogma. A Canadian bishop has come out very aggressively in his tactics with Protestants, and I know he has been criticized by his own diocesans because it interfered with their business and social ambitions. An American bishop recently used a Church dedication to state our position; the pastor was inconsolable because the sermon has decreased his collection. Such fear and selfishness are discouraging. While it would be a glaring lack of tact, at such times to condemn Protestantism to the bottomless pit, or to harp on truths that only provoke their stubbornness, what more appropriate and thought-provoking, for example, at a well advertised church ceremony than an explanation of some telling phase of Catholic church history, or of the necessity of the four marks of the Church, or the three attributes? When the school is closing for vacation, you can scarcely avoid a reflective sermon on Catholic morality. At a wedding or a funeral a dogmatic proof of the sacraments or sacramentals can be judiciously employed. In a certain sense you must often be satisfied to gain your point negatively or indirectly, but any Protestant with average mentality, recognizing his lack of the ceremonies thus ably vindicated by the Catholic priest, cannot help but ponder on the utter emptiness of his own creed.

The third suggestion concerns Catholic books and the press. In spite of its excellence, Catholic literature is making no appreciable inroads into the Protestant home. I remember some years ago hearing an editor of that splendid weekly *America*

bemoaning their helplessness in this regard. Were our books and papers read by the unbeliever no one would doubt that we would have to send an S. O. S. call for more priests to help us with the instructions. Grisar and Ruville are sufficiently convincing to convert the whole of Lutheranism, while *Our Sunday Visitor* could easily account for the remainder. Nevertheless, non-Catholics, because of ignorance of their existence or lack of inspiration, will not read the one nor subscribe to the other. We refute the dissenters beyond the cavil of a doubt on our own printed page, but does this not resemble the futile excoriations of Mass-missers when the benighted ones are all at home? We draw up unassailable documents of Catholic conviction, but, sad to say, no needy one ever passes our way to behold the masterpieces of our pens.

The apple vendor may have the most luscious fruit in the city, but if only blind men pass his stand he will sell none of his good things. The articles make good fillers for an indigent weekly, but are wasted effort so far as their real aim goes. For a polemic or apologetic to achieve its purpose you must make the non-Catholic aware of its existence; you must persuade him to read it; and lastly surround him with all the means that promote fair consideration, as perhaps the use of the other three suggestions contained in this article. No matter how much seed may fall, there is many a weed to strangle it. Therefore, to make our literature known and read, is it not possible to force it gently upon them? Since a fitful, local, effort would be just so in its effects, we must again depend upon some permanent, central agency to perfect a plan whereby Catholics could either subscribe outright for their Protestant neighbors, or remail their own weekly to them. Neither of these methods should be haphazard, lest we only excite more ridicule and opposition, but should be executed along carefully prepared lines. Once perfected it must endure as long as the "other sheep" endure, and must be as widespread as Protestantism itself. The opening wedge could be made by no better paper than *Our Sunday Visitor*, for its able editor understands well how to adapt an argument to the Protestant's power of assimilation; it is inexpensive, unobtrusive, and not prone to alarm. After a few years of this kind of bombardment they will be prepared to receive serious works, as for example, *The Faith*

of Our Fathers, Plain Facts, The Question Box, or some of Father Scott's works. Will the apostolic wish be gratified? Yes, if the direction be central; the impelling force continuous; the effort, universal; if a controversial Catholic paper attain a circulation of five million copies; if an apologetic work comes out in its seven-millionth number. Yet more dreams? Cardinal Gibbons used to say " Expect great things ".

The third suggestion would make auxiliaries of our laity, somewhat in imitation of the catechists who bear such an important part in the East. While we cannot hope to follow out the rôle completely, we can on the other hand give them a greater share in the primary missionary work. Non-Catholic homes are really accessible only to them, and they can do good in millions of instances where no priest may enter. The meeting, say of the Holy Name Society, gives the pastor a splendid opportunity to train his members to explain truth and combat untruth. Not that Noldin or Tanquerey should be foisted upon them, for their arguments are too intricate both for the new teacher and his expected pupil; nor would the memorization of Scriptural texts avail much, since with all his vaunted love of the Bible, the Protestant really does not know even the simplest passages. But, perhaps once every two months, teach them a homely argument, one especially memorized, one adapted to the average mind, one appealing to the man on the street. Call it curbstone philosophy, if you will; but if you want to convert Bill Sykes, you cannot quote from Patrology or the Apocalypse. *The Under-Pup* is one of the best refutations of Socialism just because, having to reach the laborer's mind, it conformed the arguments to the laborer's mentality. Your argument may be a quip; generally, while brief, it should be more solid. All pastors have the experience of their people coming to them with the inquiry how they should have answered this or that question of a Protestant. Their attempted answer, you discovered, was generally inadequate. It is wrong to let them remain always on the defensive; that is, weak because of their own ignorance. Since non-Catholics generally ask foolish questions and answer none, this method creates a reversal, in that the Catholic is now on the aggressive and the Protestant is floundering. If only five per cent of your audience follow your advice, you will at least have a pure

gain of five per cent in the dissemination of truth. They have too long been trained to handing God a check and telling Him to do the work Himself. Therefore give them a chance; you may be gratified by their eagerness to try out their dialectics. Thus too their own faith, at present too self-centered, cannot help but be strengthened. The man who continually meditates on how to avoid impurity, will very, very often fall into that very sin. Take them away from themselves; give them the positive side; let them battle for its propagation, and they will not be so much tempted to defection themselves.

The final means is the natural outcome of these preliminaries, and will absolve the plan of any accusation of desk methods, namely to go out once more in the open forum to preach Christ's Gospel. This was Christ's own method; it was Peter's and Paul's, and of every great missionary who has followed the Divine mandate. That command was, " Euntes, docete ", and not " Sedentes, docete ". In the past it proved the only effective method, and to-day wherever an immense harvest of conversions is garnered, it is followed to the letter. Just why the advent of civilization invariably clips the " Euntes " from the sacred text, is an enigma. When the mountain would not come to Mohamet, Mohamet very nicely went to the mountain. The mountain of Protestantism, too, is a far distance removed from us, and no amount of cajolery or pleading makes it even quiver on its base.

An occasional stone does roll from its summit; but if we hope to conquer the conglomerate rock, we must go there with derrick and steam shovel, that is, if we desire conversions in great numbers we must train special missionaries to address the tens of thousands in the public parks and streets. Protestantism, better understanding the situation, has its Billy Sunday, its William Jennings Bryan, and the rest, and though we may ridicule the one and sniff superciliously at the other, their underlying principle is really an imitation of the apostolic college. Either of these evangelists explains untruth to more crowds in one year than the average priest teaches truth in a lifetime; their conversions to indifferentism are greater in twelve months than the conversions to Christ's church by any diocese in a decade. If Socialism followed our watchful waiting by depending merely on the press or an occasional argu-

ment, it would be a nonentity; but it has its soap-box blusterers and its ably press-agented orators who convince the tens of thousands on the public highways. And we, the only true receivers of the command "Euntes", are nibbling, and the conversions are dribbling; the true lightning is chained while a silly pyrotechnic display holds the world's attention. The invention of the stationary pulpit was a mistake, for by it we have stopped the "pedes evangelizantium". The English Catholic clergy have been alive to this need for some time; they are today addressing large crowds in one of London's busiest squares. Anglican Friars there have also recently sent out one hundred specially trained missionaries into the busy marts and thoroughfares. Because Protestantism will not come in sufficiently large numbers to our churches and rectories, we must return to the spiritual "pedes" and search for it. Can we do it? After a while better, but even now we have true orators of stentorian voice and magnificent physique who are sufficiently renowned to attract large crowds in any of our big cities. And, oh, the spiritual banquet in comparison which we could give to the hungry populace; fresh dishes for stale; real food for substitutes; heavenly manna for the artificial! Not all of us will ever be called to this strenuous life; but when the world is thus deluged with apostolic effort, religious discussion, now taboo, will once more become universal, and here even the mildest of us can times without number step in with his word of grace and enlightenment. The outdoor missionary effort then is reasonable because of its success in former times. It is possible because the 'isms have used the plan already for years. It is feasible because the Syro-Phoenician is hungering. It is necessary because the present method is barren of great results.

These are the five suggestions. I shall admit they were dreams, but the musings of sleep seemed so realistic to us that we could not cease reflecting on them during the ensuing hours; even at this later day we can distinctly recall that picture of the wee small hours of a new united force, mighty,

> as a wild wave in the wide North sea,
> Green-glimmering toward the summit bears, with all
> Its stormy crests that smoke against the skies,
> Down on a bark, and overbears the bark
> And him that helms it.[1]

[1] Tennyson, *Lancelot and Elaine.*

And now I remember, just before the dream ended we saw a mighty cavalcade, whose numbers no man could count, of sheep subdued now and calm, marching ceaselessly to that one goal, "one Lord, one faith, one baptism."

M. A. SCHUMACHER.

Sublette, Illinois.

CONVERT MOVEMENT IN AMERICA.

BEFORE attempting a study of the Convert Movement in America one might logically determine beforehand if there be such a tide of conversions in this country that it could be called a movement. This would necessitate examining the records of the last hundred and twenty or thirty years, especially since the rise of the Oxford Movement in the middle of the last century.[1] To solve that problem would suppose an understanding of the number of Catholics within the original Colonies (since missionary activities previously and elsewhere do not come within the present scope), or, at least, the approximate number at the birth of the nation, compared with the official figures of to-day. The necessary allowance must then be made for both births and immigration, on the one hand, and deaths, possible loss of Faith among pioneers of every age and immigrants, and emigration on the other hand.

The number of Catholics, in the territory under consideration, at the outbreak of the Revolution was comparatively small. Of the one Catholic settlement, of Maryland in 1634, possibly not more than twenty-five of the three hundred and twenty-five passengers of the "Ark" and the "Dove", including Fathers White and Altham, were Catholics.[2] The score and odd would then consist of the two Calvert brothers and the "other gentlemen of very good fashion".[3] In any event the percentage of Catholics was so relatively meager that they were ordered to perform their services in private on the way over. From the

[1] Walworth, *The Oxford Movement in America*, New York, 1895; in which is recorded the famous Carey Trial and ordination, under protest, with subsequent counter trial of one of the bishops (Onderdonk) who ordained him, and the conversion of the other, who sang the litanies on that occasion (Ives), together with the distinguished personages who were products thereof (McMaster, Hewit, Baker, Wadhams, Everett, Whitcher, Lyman, Richards, Stone, etc.).

[2] William L. J. Griffin, in *The Catholic Bulletin*, Philadelphia, 1915.

[3] William T. Russell, *Maryland*, Baltimore, 1907, p. 72.

middle of the seventeenth century there was little immigration into the colonies for the next hundred years. Franklin in 1751 stated that the one million population of his day had been produced from an original immigration of less than eighty thousand.

A general view of the colonial conditions may be had from the report of Prescott F. Hall, in his *History of Immigration*, which reads: "In the Thirteen Original States the pioneers were practically all British, Irish, Dutch, and German, with a few French, Portuguese, and Swedes. The Germans were Protestants from the Palatinate,[4] and were pretty generally scattered, being located in New York, Pennsylvania, Maryland, and Virginia. The Swedes settled along the Delaware River. The French were Huguenots, driven from France by Louis XIV. The Irish were descendants of Cromwell's army and came from the North of Ireland."

When Washington, in the fall of 1775, strongly forbade the celebration of Guy Fawkes' day in Boston, and cried shame upon his soldiers for so un-American an act, especially in view of the brilliant service but so recently rendered the cause by Catholics, we do not know exactly how many he had in mind among his men. Probably the recent success of Ethan Allen's Boys at Ticonderoga, as well as the promising prospects around Quebec, were fresh in his memory. But a large part of these were from that territory beyond what was soon to comprise the Thirteen Original States, since he refers to "the late success over the common enemy in Canada". Possibly the Father of his country protested on that occasion because he saw, in prophetic vision, the large number of his relatives, both in this country and the Old World, who should become converts to the Faith.[5] More probable it is that the Catholic personal friends he enjoyed, and found so true during the days of trial, were the dominant reasons prompting the Boston prohibition, as well as his subsequent eulogy of Catholics in the Revolution. Despite the glorious record they have left to posterity, however, the Catholics could not have been rated in terms of large denominations.

[4] Among whom arose the "Mercersburg Movement" later.

[5] Scannell O'Neill, "Convert Relatives of the Presidents", in *Catholic Historical Review*, vol. II, pp. 66-7.

For example, when John Thayer, the first Puritan minister to be converted from American stock—who, as a lad of ten, might have been among the boys that found their father's shoes lined with tea on the morning after the Boston Tea Party—wrote the account of his conversion later, he could refer to his native city as the place where "the Protestant religion dominated, and was almost the only one known in New England". In returning home to spread his newly-acquired and zealously-appreciated Faith, he hoped it might, under God, "fructify in his land, where it had never been professed".[6] Yet he was born, brought up, ordained for and officiated two years in Boston, besides being chaplain to Governor Hancock.

A final and more detailed help toward understanding the matter in hand is given us in the census report which Bishop Carroll made to Rome in 1785. He found within the entire Thirteen Colonies only 30,000 Catholics—16,000 in Maryland; 7,000 in Pennsylvania; 3,000 in the neighborhood of Detroit and Vincennes; 2,500 in Illinois, and, in other parts, not more than 1,500.[7] Of priests to serve this vast territory there were twenty-five. There was one college, but no convent, no orphanage, no hospital, no home for the aged, and no parish school. Such were the meager prospects under which the Catholic Church came into being under the Stars and Stripes. Out of the rated population of 3,000,000 in the new states at the time, that would mean one Catholic in every hundred.[8]

To-day the *Official Catholic Directory* for 1921 presents the actual condition of the Church in America as follows: an apostolic delegate, three cardinals, 16 archbishops, 93 bishops, 21,643 priests, 16,580 churches, 113 seminaries containing 8,291 ecclesiastical students, 215 colleges, 710 academies, 6,048 parish schools, parish school children 1,771,418, 298 orphanages furnishing food, clothing and home for 46,477 inmates, 118 homes for the infirm and the aged. From the reports made to date there are 17,885,646 Catholics in the United States of America.

As typical of the growth in large American cities, it is noted that the city of William Penn in 1793, with a population of 12,000, had only 500 Catholics—one in 24, whereas to-day the

[6] Migne, *Ency. Theo.*, Ser. II, No. 33, Col. 1276 and 1287.

[7] Shea, *Life and Times of Most Rev. John Carroll*, New York, 1888.

[8] Rev. I. T. Hecker, "The Cath. Ch. in U. S.", in *Catholic World*, July, 1879.

Quaker City's population of nearly 2,000,000 citizens contains some 700,000 Catholics—one in 3. New York was settled by the Dutch, and now has 73.6% Catholics of its church-going population. Boston was founded by the Puritans, and to-day 73.5% of its religious membership is Catholic. In fact, the Catholic Church leads in forty-three of the fifty most prominent cities of America at this hour, all over 100,000 population. The same is true of each of the forty-eight States of the Union and the District of Columbia, except 15.[9] These figures speak for themselves, giving, as they do, a glowing tribute to the prophetic words of Brownson: "Never, since her going forth from that Upper Room in Jerusalem, has the Church found (as in America) a national character so well fitted to give her civilization its highest and noblest expression."

In order to determine the convert element in this marvelous growth, one method deduces the natural increase and immigration figures from the total, and another is founded on the actual convert data afforded in different dioceses during subsequent years. The former, while helpful for abstract loss and gain, is only partially reliable; it is ill-suited to our purpose, inasmuch as the government immigration reports include as Catholics a vast and elusive percentage of those who come from Catholic lands but whose names are seldom included in parish returns. "There are in the United States to-day nearly three million Italians, including foreign-born and their descendants. There are more than a million immigrants from France, Belgium, Cuba, Mexico, and Spanish America. Not thirty per cent of these would be included in the parish or diocesan census on which the *Catholic Directory* depends for its figures."[10] Neither does this method take into account the subsequent return of many foreigners to their native lands, or the defections from the Faith incident to the scattered settlement of frontier territory, as gradually the star of empire takes its way. This is inevitable, since lack of sacramental contact and of church facilities—not opposition—is the arch enemy of Faith.

The other plan, though conservative, is more productive of direct results. While many dioceses, even to-day, make no

[9] *U. S. Census Reports,* Religious Bodies, Part I, 1916, pp. 123-28.

[10] TheRight Rev. J. F. Regis Canevin, *Catholic Historical Review,* vol. II, p. 384.

specific convert returns—and Anglican converts are not usually listed at all, since they are not in most cases even conditionally baptized—the old statistics are meagre. However, a certain number of outstanding convert incidents form a basis upon which to compute. The percentage of converts in Confirmation classes has been available—such as that of Archbishop Hughes on a certain occasion where one-sixth were converts; Archbishop Henni gives one-seventh; Archbishop Spalding, one-tenth, etc. Bishops have been known to confirm classes where seventy-two out of one hundred and fifty were converts. During the Civil War 600 confederates in camp and prison were baptized. The full names and dates of forty-four convert generals in the same conflict, headed by such leaders as Major-General Thomas West Sherman, Major-General William Stark Rosecrans and General James Longstreet, have been preserved.[11] In the Archives of the Baltimore Cathedral we read: "Converts formed a considerable proportion of the congregation ruled by Bishops Matignon and Cheverus in Boston"; and again, "the little congregation that gathered around the Kavanaugh family at New Castle, Maine, in the time of Bishop Cheverus, 1797, was composed mostly of converts".[12] There is a single community in North Carolina[13] and another in Tennessee[14] composed entirely of converts.

An authority in his day computed 700,000 to represent the convert element (converts and descendants of converts) among the Catholic population. His figures covered a period of eighty years ending with 1893.[15]

Since that day the yearly average has steadily increased. Before the First American Missionary Congress at Chicago in 1909—to which England sent a representative for the purpose of learning American methods—it was announced that 25,056 converts had been received into the Faith during the year 1906.[16] On the basis of the official returns from eighty-one dioceses reporting converts for that year, 40,000 during 1917

[11] Scannell O'Neill, in *Catholic Convert*, March, 1916.
[12] Quoted by Georgina Pell Curtis, in *Cath. Hist. Review*, vol. I, p. 279.
[13] Newton Grove.
[14] St. Anthony's Parish, Memphis.
[15] Dr. Richard H. Clarke, in *Am. Cath. Quart. Review*, July, 1893.
[16] Rev. A. P. Doyle, C.S.P.

made their profession of Catholic Faith.[17] The current *Official Catholic Directory* announces that seventy-three dioceses have reported 39,923 converts in the year just ended. This would signify twenty-eight dioceses not reporting. On that basis, and allowing for converts from Anglicanism, in hospitals and other scattered and unreported cases, the year 1920 should announce 55,000 at least and more probably 60,000 newly-born children to the Catholic Faith in America. On the yearly reports for the past several years and fair estimates of yearly averages before that, some 800,000 converts have been received during the last twenty-seven years, at the beginning of which period Dr. Clarke computed 700,000 to represent the convert element. Applying Bishop Canevin's 25% average natural increase every ten years, and making similar allowances for the children of converts received since 1893, it is estimated that 2,200,000 would represent the convert element in the Catholic population of the United States to-day—a grand total sufficiently expressive, we believe, of a convert movement in America.

Moreover, there are few Protestant families of note among us that do not record Catholic converts within their immediate or distant kinsfolk. Among these are twenty presidents of the United States, prominently George Washington,[18] whose collateral descendant, Father Richard Blackburn Washington, son of George Washington (1858-1905), the last Washington to be born at historic Mount Vernon, was ordained to the priesthood on 13 June, last year, in the Church of the Immaculate Conception, Mount St. Mary's College, Emmitsburg, Maryland, John Adams, Thomas Jefferson, James Monroe, Andrew Jackson, Martin Van Buren, John Tyler, Abraham Lincoln, Ulysses S. Grant, Grover Cleveland, William McKinley, Theodore Roosevelt, William H. Taft, and Woodrow Wilson. The convert movement in America has also enrolled the names of relatives of such historic families as General Ethan Allen,

[17] Stuart P. West, in *Catholic Convert*, September, 1918.

[18] Note a curious error in Migne's *Dictionnaire des Conversions* (Paris, 1852, Col. 1406), in which a certain Washington, who had come to Europe to espouse the cause of the Greeks and who was a "grandson" of General Washington, was converted in Paris. This convert was a distant cousin of the Father of his country. Cf. also Scannell O'Neill (*American Catholic Historical Review*, vol. 2, pp. 66-67) for conversion of the European branch of the Washington family who are all Catholics to-day.

John Hancock, John Alden, Peter Stuyvesant, Dutch Governor, Elder Brewster of Mayflower fame,[19] Henry Clay, Daniel Webster, John Jay, Paul Revere, Commodore Perry, Nathaniel Hawthorne, Benjamin Franklin, Robert E. Lee, Henry Wadsworth Longfellow, Jefferson Davis, Wendell Phillips, General Winfield Scott, Francis Scott Key, Horace Greeley, James G. Blaine, William K. Vanderbilt, and Betsy Patterson of Baltimore.

There exists in this country, and for the express purpose of the conversion of America, a religious community (founded sixty-three years ago by the distinguished Americans, Fathers Hecker, Hewit, Walworth, Deschon, and Baker, all converts) which to-day conducts parish churches in eight cities—New York (two), Chicago, Portland, Minneapolis, San Francisco, Winchester (Tenn.), Austin (Texas), and Toronto (Canada). It has four Newman Halls—Austin, Minneapolis, Berkeley, and Toronto. This congregation has sixty active members at present, and twenty more are preparing for the work. It directs an Apostolic Mission House at Washington which has to date sent forth over a hundred and twenty-five graduate priests, especially trained to conduct non-Catholic missions throughout the country.

As indicative of the confidence which the Church has had in converts, as well as the number who have come even from quite without the Fold and have risen to heights of prominence within the Faith, I list the names of members of the American Hierarchy who have been converts (the asterisk (*) indicates the living members):

Archbishop Samuel Eccleston, of Baltimore;
Archbishop James Roosevelt Bayley, of Newark and Baltimore;
Archbishop James Hubert Blenck, of New Orleans;
Archbishop Alexander Christie, of Oregon;*
Archbishop James Frederic Wood, of Philadelphia;
Bishop Edgar P. Wadhams, of Ogdensburg;
Bishop Sylvester H. Rosecrans, of Columbus;
Bishop Joshua Maria Moody Young, of Erie;
Bishop Richard Gilmour, of Cleveland;
Bishop Alfred A. Curtis, of Wilmington;

[19] Cf. "Mayflower Converts", by Scannell O'Neill, in *New York Catholic Historical Magazine*, Jan., 1921.

Bishop Thomas A. Becker, of Wilmington and Savannah;
Bishop William Tyler, of Hartford;
Bishop John P. Farrelly, of Cleveland;
Monsignor George Hobart Doane, P.A., of Newark;
Monsignor Thomas Scott Preston, P.A., of New York;
Monsignor Nevin F. Fisher, D.P., of Philadelphia;*
Monsignor William E. Starr, D.P., of Baltimore;*
Monsignor Edward Russell Chase, D.P., Navy Chaplain;
Monsignor Charles A. Ramm, D.P., of San Francisco;*
Monsignor Sigourney W. Fay, D.P., of Baltimore;
Monsignor Hiram Francis Fairbanks, P.A., of Milwaukee;
Monsignor Arthur M. Clark, D.P., of Dubuque;
Monsignor William I. McGarvey, D.P., of Philadelphia.*

Nor have our American converts been wanting in that energy, spirit of initiative, zeal for God and service toward their fellowman which one would naturally expect to find among souls who appreciate their blessings, and are thankful. Not a few religious communities, charitable institutions and other works of mercy—many of them in a flourishing condition to-day—survive their apostolic foundation. Among them are:

Mother Lucy Eaton Smith (Mother Maria Catharine di Ricci of the Heart of Christ, O.P.), founder of the American Congregation of St. Catherine di Ricci's Reform;

Mother Katharine Drexel, founder of the Sisterhood of the Blessed Sacrament, of Cornwells, Pa.;

Mother Marie Tranchepan de St. Augustine, who brought the Ursulines to America and founded in 1734 at New Orleans the first convent school within the territory of what is to-day the United States;

Mother Octavie Bertold, co-founder with Madame Duchesne of the Religious of the Sacred Heart;

Mother Mary Caroline Starr (Mother Mary Veronica), founder of the Sisterhood of Divine Compassion;

Mother Julia Chatfield (Mother Julia), founder of the American House of the Ursulines;

Mother Marion Frances Gurney (Mother Marianne of Jesus), founder of the Sisterhood of Our Lady of Christian Instruction;

Mother Elizabeth Ann Bayley Seton (Mother Seton), founder of the Sisters of Charity of Cincinnati;

Mother Cornelia Augusta Peacock Connelly, founder of the Sisterhood of the Holy Child Jesus;

Mother Mary Alphonsa Lathrop, O.S.D., founder of a community of Third Order Dominicans under the title of Servants of Relief for Incurable Cancer Patients;

Father Isaac T. Hecker, co-founder of the Missionary Society of St. Paul the Apostle;

Father George F. Haskins, founder of the House of the Angel Guardian, of Boston;

Dr. L. Silliman Ives, founder of the New York Protectory for orphan boys and girls.

Father Alexander P. Doyle, founder of the Apostolic Mission House at Washington.

Thus the song of glory and praise to God, sung by convert children, has come down the years of the American commonwealth. From the Pennsylvania Protestant, Colonel Lionel Britton and his son in 1707, and the New England Puritan, the Rev. Mr. John Thayer of Boston in 1783, down through the Maryland Cavalier, Governor Thomas Sim Lee, and Russian Nobleman, Prince Demetrius Augustine Gallitzin in 1795—the famous Father Smith of the Alleghenies and the first priest to receive all his orders within the territory of the Thirteen Original States [20]—down to the Episcopal bishops of modern times, the names of distinguished and eminent men and women, converts to the Faith Catholic and Apostolic, have linked rosaries of benedictions from Heaven to earth and from earth to Heaven.

E. J. MANNIX.

Washington, D. C.

[20] This scion of a regal family has the distinction of being the proto-instructor of converts in America. Witness the curious advertisement which appeared in the *Cambria County Gazette:*

"NOTICE

"A certain number of Protestants having manifested a great desire of becoming members of the Roman Catholic Church, I hereby acquaint the said Protestants, and the public in general, that I have appointed the Second Sunday after Easter (17 April) for admitting them into the Church, according to the Rites and Ceremonies of the Roman Ritual.

DEMETRIUS A. GALLITZIN, *Parish Priest.*

"Loretto, March 22, 1825."

(Sarah M. Brownson, *Life of D. A. Gallitzin,* New York, 1873, p. 327.)

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE AMERICAN PRIEST AND THE STUDY OF LANGUAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Kelly, in his scholarly article, "Languages in the Preparatory Seminary," has opened the way to the discussion of a subject which has for a large number of our clergy, I am sure, a very distinct and practical interest. It is to be hoped that the outcome will be to bring into prominence the importance of language study, and also to throw light upon the advantages and disadvantages of the methods commonly employed by teachers in our colleges and preparatory seminaries.

My purpose in writing is not to criticize omissions or methods, but to offer suggestions derived from practical experience. They may help to stimulate interest in a useful study of languages on the part of clerics. Let me state at once, however, that, though I agree with Father Kelly on many points, I entirely dissent from his plea to abolish the study of Greek from the curriculum of our colleges and preparatory seminaries. Greek as a language to be spoken may be of little actual use to the priest trained in our seminaries, since we live in a time and under conditions which call for the exercise of the gift of tongues in other ways if we mean to administer to the needs of the souls of our people. We all are familiar with instances where a working knowledge of a foreign language has brought the grace of making a clear and comprehensive confession to dying penitents of many years' estrangement from the Church.

The account of an experience of my own may be pardoned here. Shortly after ordination abroad, and before reaching my diocese or receiving faculties from my Ordinary, I happened to be called to a public hospital in an emergency case to prepare an Italian for death. He spoke the Neapolitan

dialect and had been estranged from the Church for something over thirty years. He was aware that he was dying and wished to go in the state of grace. And when I say that this first real *cura animarum* meant the hearing of the most devout and earnest confession that I have ever heard during my priesthood, the clerical reader will understand the happiness and satisfaction I derived from my first sick call.

But surely the need of greater familiarity with languages than that possessed by many of our priests is known to the majority of the clergy and arguments in its behalf require no further amplification. And I am sure that more than one of my clerical readers will agree with me in saying that no priest's education should have limitations and that the mind of the Church in the matter of sacerdotal education seems to be "Omnia studia ad Christi causam".

Father Kelly's plea that the study of Greek be abolished from the college curriculum, is that Greek is of no particular benefit to the student or priest in after life, or that the individual never receives adequate reward for the time spent in its acquisition.

My reasons for dissenting from this view are: (1) The average student, generally speaking (and I, of course, refer to the student for Holy Orders), receives his real initation into the intracacies and structural mysteries of languages when he enters upon his course of Latin and Greek. True, he may have had some training in the matter of language study prior to this time, but rarely in any definite or systematic manner. (2) The technical method employed in linguistic analysis, occasioned by the study of the grammar and rhetoric of a dead language, comes to him primarily while studying the classical Latin and Greek, and it is through them that he acquires that instinct so essential to correct expression, even in the mother tongue. (Were he initiated into language study by means of Hebrew or Sanskrit the argument in favor of Hebrew or Sanskrit would likewise hold good.) (3) The accuracy and exactitude of structure and expression absolutely essential to the study of Latin and Greek, far from being disadvantageous because of the amount of time "wasted" upon their study, needs must prove invaluable helps in the subsequent acquisition of any modern tongue as well as in expression in after life.

A language acquired, though never used in practice in later years, need not necessarily be considered non-beneficial or to be avoided at the outset simply because of the time and energy required for its acquisition. Granted that the average priest spends more time on the batting propensities of "Babe" Ruth than he does upon Demosthenes, Livy, and Homer; granted that the sacerdotal examples of burning the midnight oil in order to revel in the thundering periods of Cicero or to bask in the effulgent beauty of a Greek ode, are extremely rare and far between, I still fail to grasp the arguments against the study of these languages either wholly or in part. Arguing along the same lines, it is doubtful whether we utilize our scholastic training by making our parish announcements or our convictions regarding Church or civic activities in strictly syllogistic form that would have delighted St. Thomas Aquinas or Doctor Aristotle, but we may be sure that we are unconsciously but constantly drawing upon our store of Logic, Cosmology, Metaphysics and Ethics as we perform the duties of our calling.

But it must be admitted that the methods most generally employed by our colleges in their language curricula are not intended to produce linguists but theorists in the matter of languages. This applies not merely to Latin and Greek but to all modern languages as well, as now taught in our schools. And this in spite of the fact that about twice the amount of time really required to produce a linguist is spent in producing a theorist. So true is this that the case of the student who really masters a number of languages during his course in a Catholic college in a manner enabling him to express his ideas in these languages is the exception and by no means the rule.

No doubt we do have a number of priests who *are* linguists —who are, happily, capable of conversing in a number of languages; and not infrequently they are very much sought after by reason of this fact. Where and how and when did they become linguists? The answer is simple.

Ninety-nine priests out of every hundred who happen to be conversant with a number of languages other than their mother tongue will admit that their linguistic proficiency is due, not to the curriculum of any particular college, not to the constantly employed methods of teaching languages, but primarily to personal efforts, circumstances which made the acquisition of

languages at least possible, and lastly (and I consider this last by far the least important) a natural inclination or liking for such pursuits. Linguists are not born; they simply work up to it, with system.

Not every student who completes his classical course in a Catholic college is expected to become a Mezzofanti; but certainly the course and methods of classical studies should teach him *how* to secure a better language equipment, and *how* to secure this equipment with something like facility and ease.

There seems to be plenty of agreement over the fact that the traditional cut-and-dried plans of teaching all languages, both ancient and modern, most emphatically *do not* turn out linguists. And certain circumstances apart from the ordinary college curriculum most certainly *do*. Now where does the fault lie? For we must class as faulty that system employing such a vast amount of time in teaching languages without getting more practical results than are to be found among the American clergy.

I am convinced, and my conviction is based upon observation and some remarkable experimental tests in this matter, that (1) traditional methods of teaching languages are fundamentally at fault, since these methods seldom if ever produce in the student the mastery of any language; and by "mastery" is here meant ability to use the language practically as a medium to communicate ideas; (2) that the same amount of time now employed in instructing the student in the college or preparatory seminary, in Latin and Greek (with only indifferent results considering the time spent upon them), may and should be utilized in actually making him a master not only of these two languages, but of one or more modern tongues as well, during the same period; (3) that the purpose constantly before the mind of the instructor should be *to produce linguists* and not *theorists*, i. e. translators and readers. Of course this presupposes that the instructor possesses the ability to produce such results and that he himself is not a mere reader or translator.

As matters now stand, it is hardly an exaggeration to state that 85 per cent of the time spent by English-speaking instructors in language classes is spent in *speaking English*, while the remaining 15 per cent is devoted to the actual language-to-be-

acquired. And this is done regularly, year in, year out, in our colleges.

Viewing the results of our Catholic college curricula, the most charitably inclined will find it extremely difficult to abstain from criticism of the patently defective methods therein employed in teaching languages. But great as the defects certainly are, there must be certain remedies at hand which could ameliorate in great part conditions that regularly prepare young men for the priesthood in a manner that not infrequently sadly hampers them and cripples their ministrations in later life.

What are these remedies and how should they be applied? The answer is: the instruction in, and the study of *all* languages in the *natural* and therefore the *simplest* manner in the world. Mind, I am not assuming the rôle of advance agent for any of the freak schools of languages, nor do I wish it inferred that I am blind in my appreciation of the Catholic college and preparatory seminary that labor with such indefatigable zeal for the training of the student. By no means. I am hereby merely echoing the universal expressions of dissatisfaction heard on all sides from representative American priests regarding the traditional and faulty method employed in the teaching of languages in our schools.

There are, indeed, colleges that *intend* turning out masters of languages, but *de facto* they do not. No preparatory seminary faculty delights in the moral certainty that its young men are receiving a training that will greatly lessen their worth as workers *in Vinea Domini* in later life and render said young men practically "immune" from further advancement in language pursuits in after life. But the fact stands that many of our schools *are doing precisely this very thing.*

It would seem that American Catholic colleges and preparatory seminaries would long ago have introduced into their curricula the decidedly practical and "result-getting" methods in language instruction so sadly needed. The Church in America has never been accused of being behind the times in taking up anything and everything that the ever on-sweeping wave of progress tosses upon her shores; but here, certainly is an example of anything but progress. And the colleges are few and far between that open the way to real language mastery by

obliging a class of First Latinists or Beginners in Greek to take up simple—yea, crude—conversational forms during the first week with a continuation of the same procedure up to the completion of the student's Rhetoric year. How many language instructors are you acquainted with who *are deliberately using the language being taught as a means of further advancement in the same*? It simply is not done. And why? O, because tradition has placed its O. K. upon the old, cut-and-dried methods and has blasted all progressive steps toward an amelioration of conditions by hurling its anathema upon any suggestion that a change be made.

Antonio, the gardener, who is at this moment surreptitiously smoking one of my best *Toscani* cigars, speaks English in a very decent sort of manner and, if questioned as to how he does it after only three years in America, would probably inform you that he is a product of the natural method of acquiring languages and that he never spent any vast amount of time on English Grammar—at least not enough to make him a theorist as regards English, and though I *did* find him reading a volume of Newman the other day when he should have been sweeping the church, Antonio's English foundation *is not* the English classics. It is a most regrettable fact, however, that good Father Peter, my seventy-five mile distant neighbor, possesses a better basis and training for the study of Antonio's mother tongue than Antonio has for the study of English; but Father Peter always "calls in" a neighboring priest when a Milanese or a Calabrese wishes to go to confession.

To advocate the introduction of radical changes in the manner of imparting languages to the end that a more numerous body of our priests may not only *learn* to speak certain languages, but may also acquire a facility for the mastery of others, may not meet with the general approval of college faculties, for the old, time-worn methods have come to be looked upon as almost sacrosanct. And I am sure that the suggestion that the First Latin instructor start the next group of embryonic Ciceros out in such a manner as to enable them to think, speak, read and write Latin within the first thirty days, may not bring any floral offerings in my direction. But that fact does not lessen the verity of what has been said regarding our present-day methods of instructing in languages.

To teach languages as the mother teaches the child—beginning with a *tabula rasa* and building up from the initial vocabulary gleaned from the preceptor; employing, and using every unit of the limited fund of words; experimenting on simple sentences, phrase structure and the expression of ideas; but always returning to the original vocabulary and making use of it; never pigeon-holing a single word for future reference—in this manner of instruction and study, a language, be it Latin or Greek or any other tongue, ceases to be a mere study of grammar and rhetorical rules; it is no longer a memorizing of words that must be looked up time after time; in a word, the language course ceases being a five or six year period devoted to reading, parsing, and translating, but is transformed in rapid order to something that takes on the aspect of real mastery of language.

Radical, you will say, to suggest the innovation of the decidedly simple and extremely natural method here roughly outlined? Possibly; but radical or not, this sort of study is capable of producing results that the old system cannot and does not produce.

Granting the correctness of Father Kelly's definition of the purpose of a preparatory seminary, i. e. "the giving to the student at least the foundation of a liberal education", I am of the opinion that methods of language instruction study along the natural line cannot but assist in the liberality of the student's education and add decidedly to his efficiency as a priest in after life.

As I conclude this article the telephone is ringing. It is Father Peter. He tells me that a man from Innsbruck is at the point of death, and would I come up and "take care" of him. And I tell him I will—if Antonio can start the car. Poor old Father Peter! He has the heart of a child—but knows neither German nor Italian. So we are going—Antonio and I. And we could not go on a better day. For this is Pentecost.

LEAVITT JACOBS.

Osage City, Kansas.

THE CLERGY AND THE BOY PROBLEM IN THE CHURCH.

The boy in the Church presents one of the most difficult problems that a priest has to deal with. Every priest who has the least experience in parish work will tell you that the boy problem has not been solved to his satisfaction. By "the boy" here is meant one who has finished parish school life and is about to enter the real life of the world. As long as the boy is in the parish school, he is intimately identified with different church activities, as server at the altar, member of the boy choir, sodalist, etc. All this keeps him in intimate relation with the priests of the parish. But after finishing the high grade in the parish school, most priests will admit that the boy in some mysterious way is swallowed up in the crowd, and is no more under the direct control of those under whose tutelage he has spent his younger years. The estrangement is all the more to be regretted, for after the boy's school life he is entering upon that dangerous period of his career when he needs constant direction in order that he may overcome the many temptations that will beset his path.

Some of the parishes in our larger cities have a high school course following the primary school course. Others have boys' clubs with well equipped rooms and libraries. Under conditions such as these, the boy problem does not present any serious difficulties. In these cases the boy is under the direct control of church authority during the formative period of his young manhood. But it is to the priests of parishes not enjoying the advantages mentioned above that the boy problem is not easy of solution. Every priest realizes his duty to the boy, and is more than anxious to assist him over that period of his life when all the forces of the evil one seem to be arrayed against him. But how to approach this problem is the question.

One of the best means to keep in touch with the boy after his school life, is to show him that you are taking a special interest in him individually. Insist on his becoming a member of the Young Men's Sodality, Holy Name Society, a Crusader in the Mission Crusade. In this way you will have an opportunity to observe him in his religious and social life. If a boy realizes that you are taking a special interest in him, you will earn his undying loyalty. A boy may not be able to give you an exact

definition of loyalty, but he can live it. And the object of that loyalty will ever be the one who understands him. And when a boy is loyal, behold fidelity. Truly, it is a love worth having. It will not usually be demonstrative to the object of its affection; but it will show itself in a supreme confidence in the one who understands him. He is entering a new world and is often lonely. He realizes it more keenly than he ever admits. The one who helps a boy in these trying times, reads instinctively into the depths of boy nature. A boy may wear a mask of indifference to better things; yet the discerning one is able to see beneath, and await patiently the time when the real boy shall come forth. When we learn to know the real boy instead of the apparent boy, we shall have less of the boy problem.

The boy problem is often rendered difficult because of the home. In the home where religion is professed, but not lived, the boy will see little that attracts him to the practice of his faith. It is the labor of the priest then to convince him that there is a better way, a vital Catholic life, which will stand by him in his hour of need. If we would intelligently face the boy problem, we must know what the home is, and what its influence is likely to be. Hence just here we must pause and make sure that we know where and what to look for; make sure that we know how to determine whether the home is our ally or foe, in our effort to win the boy to a stalwart Catholic Christian life. If to know the boy himself requires companionship, to know his home requires that we seek its fellowship. Perhaps our best stroke for the boy will be to win his home to our side of the effort for him, by discovering the particular place where we can be of service to that home in the things which his parents most desire of him, so far as they are consistent with our standards. We are not equipped to do our part with the boy until we know the boy's home, its influence upon his life, and its willingness to coöperate with us.

One of the most vital elements that enter into the boy problem is his associates and friends. The boy will have friends and companions. He will be guided by the will of those with whom he associates, in many cases, rather than by the natural counsellors of his home or the church. During his parish school life he is associating with those of his faith. After he leaves school, other associates come into his life who

are not all that they should be, even though they may not be positively bad. Many will not be of his own faith. The boy's interest and love for his Church is very largely a matter of his associates. Catholic friends and non-Catholic friends the boy will have, to be sure; but it is our business as priests to see that his boy friendships within the Church are so strongly intrenched that his outside friends will be of secondary importance. Clearly, we will learn to deal with the individual boy, instead of with the group. At the beginning of his inclinations to seek associates we can help him to choose aright. We will never know the boy until we know his friends. To promote the right kind of friendships for our boys we should provide for the social life of our young people, by offering them entertainments where they may meet and spend a pleasant evening. Such entertainments would solve the question of friendships of hundreds of boys.

We should also be awake to the possibility of reaching the boy through books, and see to it that he reads aright. This is the duty of the parent rather than the priest; but the latter should direct the parent as to the proper reading for the boy. The priest must help the boy in this manner by educating the parents, until they realize their responsibility. The priest who surrenders his privilege of directing a boy's reading makes a great mistake. His education specially fits him to help in this matter. We may well labor for the development of the right reading habit in the adolescent boy. It is a duty we owe the boy. Here the priest possesses a power for good. His memory will enable him to draw upon his own boyhood interests, and his present touch with the boy will prepare him to modernize his viewpoint to meet present needs. He will not directly tell the boy what to read. He will rather " discover " a book from time to time, drop a word or two about it, and then lend it about as it is wanted, or send the boy to the library for it. Plan, he will have, but it will never be evident to the boy.

The solution of the boy problem consists in the study of the influences which surround the boy. How does the boy regard the Church and her services? Does he look upon the Church merely as an institution, whose command to go to Mass on Sunday and holidays of obligation, and to go to Confession and Communion once a year, is binding upon him? Or does

he associate it with certain uplifting thoughts and aspirations, as yet undefined to him, but impressing him with the fact that it is an institution founded by Jesus Christ and has a holy influence upon his life? Our duty is not done when we preach a sermon to boys each Sunday or once in a while. It is sometimes done helpfully, but many other times it is of no avail. It is only a half-step, and in more cases than is usually thought, has failed. The boy's idea of the Church and his interest in her will largely be decided by what he sees in its ministers and the individual interest they manifest in him. Many a boy gets no other conception of the Church than the impression which the priest makes upon him. Therefore we may judge this impression, if the priest shows no particular interest in the boy's welfare after his school life. He becomes more and more estranged, unless the good Catholic home counteracts this impression. This fact is apparent even to the casual observer.

The boy problem, then, is one not so difficult of solution, but requires the unremitting concern of the pastor of souls. As the boy is the future man and mainstay of the parish, he should be the object of the deepest solicitude on the part of every priest that has the interests of religion at heart. Every priest should try to understand him, and after the great truths of religion have been firmly planted in his young heart in the school, he should be followed with the greatest concern through the critical period of his life. The boy should be made aware of this concern that the priest has in him, for he will then realize that he is not alone when temptation is strongest. The safeguards already pointed out will enable him to weather the storms of his young life, will engender in his heart a love for and loyalty to the one who has interested himself in his welfare. Lastly, as he associates the priest with the Church, this loyalty and love, which have become second nature to him, will be manifested toward the Church itself, and particularly toward his own parish church, of which he will become a model and useful member as a man.

F. JOS. KELLY.

Detroit, Michigan.

MARYKNOLL MISSION LETTERS. XXVI.

The experiences of our American missioners in China are not peculiar to themselves; but the record of these experiences, prepared by observant American priests, for American readers, is practically the first of its kind. The REVIEW is pleased to act as the channel through which these interesting relations of Maryknoll missioners are made known to the clergy of this country.

AMERICAN CATHOLIC MISSION,
KOCHOW, CHINA.

I. NEGOTIATING A PURCHASE.

Buying property in China is not easy. I spent two weeks putting through the deal, and endured much anguish of soul in the course of it. The only reason that it did not take two months, or two years, was because I did not have the time to wait, and after two weeks succeeded in impressing on the Chinese that it was to be a quick sale or nothing. Your Chinese loves buying and selling, and especially selling. It is a sweet morsel to him, and he wants to linger over it. There must be conferences, parleys, heckling, tea drinking, banquets, and all the other time-killing devices known to man, before he will call it a "go" and put an end to his chief delight in life, which is bargaining. It is strong wine to him; the breath of his nostrils. And why do these foreigners have to come along and take all the joy out of life with their strange ideas about doing things in a hurry?

There were three properties that one could consider, after a thorough canvas of the town. This is a small selection, but Loting is a crowded place, bursting out at the seams, and there is very little land even partly vacant. Of the three properties, one near the river (which we eventually bought) was easily the pick, and we determined to make a strong bid for it, at the same time resolving to fall back on one of the others if necessary, for time was precious; and there are limits to our purse strings.

On the third day, the owner of what we may call the river property came round to talk it over. Several "middlemen" were with him to help make the sale; our catechist was on hand with pipes and tobacco; and the tea was on the hob. The stage was set for a Chinese business deal. After a little skirmishing the owner was braced to name a price. "Well",

he said, " of course, I don't want to sell at all." (He was an opium smoker and out of funds, to my certain knowledge.) " But," he went on, " it's for a good cause. I will let you have the place for six thousand dollars."

I had rehearsed my part beforehand, so at this I immediately fell off my chair, registering syncope. The catechist opened a window and brought me a fan. " Give him air," he said, " it's an awful disappointment! We thought you were serious about selling the property."

The owner said he was serious, and finally, after some more pantomime on both sides, I countered with an offer of two thousand. That was when the fun began. We were treated to a piece of acting that I have seldom seen equalled on or off the screen. All he did and said I don't remember now, but he ended by saying that he had a weak heart and would go home to rest after the shock.

Of course, he was back the next day with a little drop, and I was on deck with a little raise. And so it went for two weeks. I used every ruse I could think of, threatened to buy the other properties, threatened not to buy at all, and in fact brought to bear every pressure I could. On St. James's Day, 25 July, I thought I had him, but it was no go; and again on St. Anne's it looked like a deal, but he squirmed away. Here was a peculiar piece of Chinese psychology. He had told his " middlemen " that he would sell for three thousand, if he could take away the material in his houses (seven of them). I wanted the material, but on St. James's Day I got tired of the fussing, and sent word that I would meet his proposal. Immediately he jumped his price. I hedged, of course, but came back with an offer of three thousand six hundred for the whole thing, including material, as he had rated his material at six hundred dollars in bargaining before. But he was not satisfied now, and wanted four thousand. I was disgusted, and told him so. The deal lapsed for the time. But I could not let it go, for the more I saw of the property the more I felt that it was just the place for the Loting Mission.

As to the psychology part of it, I think one might say that in money matters the Chinese have a peculiar gift, which I can liken only to the well known principle of Greek " vividness ". One remembers the many variations from rule in Greek liter-

ature, caused, as I was taught, by the anticipatory character of the Greek mind, which saw so quickly as often to outdistance logic and grammar. Well, then, the Chinese, as soon as they are offered a certain sum of money, immediately see a vision of more. It does not matter that they have already decided to accept the first sum; they do not rest in that thought a moment, for the possibility of more is a more vivid thought, and straightway crowds out the other. This is what I was up against. I firmly believe that even had I offered an outlandish sum right off for this property, my man would at once have raised his price on this principle.

And so it went. But the chessmen lay favorably. The fact is, that I was determined to buy, and my man was determined to sell; so after all it was only a question of jockeying on the price. St. James and St. Anne wanted to try me a little, I suppose, so they turned it over to St. Ignatius, and he put me over the line. On the night of 31 July in came our friend, and he turned over the property for the price last offered by me, three thousand six hundred. So it is over. There is at least a year off my life, and a few more gray hairs in my thatch, but the Loting Mission has a piece of real estate, and, take my word for it, cheap or dear, it's a "humdinger."

The one drawback to his property is its size, for it is only eighty yards by sixty yards. It is a nice slice of mother earth, at that, but my idea of a central mission is a plot about a hundred yards square. However, I could not get away with more land at this time without scattering money broadcast; they would have demanded the shirt off my back. There is no big difficulty here, though; it is simply a case of biding your time. The neighbors are poor and smokers of opium, so I feel sure that the Loting missioner will be able to get all the land he wants when it is necessary. He will be in a position to bide his time and play the rôle of indifference, whereas I am only a bird of passage and the Chinese would stick me for big money. I know it, because I asked the neighbor, and he opened up with a price of six thousand dollars! He will come down, but not until he sees that we are not in a scramble to buy it.

The new location is on Incense Street, where they make gods to order, and the incense with which to honor them. In fact,

one of the buildings on our property was a shop engaged in this business, and another of the houses was actually a small temple. The latter was a prize, full of big cut stones that would cost a fortune to buy now, and we were anxious to get it for this material. Of course, the price was extortion, but it really was not plain burglary, seeing that we got some splendid building material, and we have a property that suits our purposes to a "t". One feels that it is a real invasion of the devil's domains, and if the "old boy" has a sense of humor, he must have chuckled when the incense-maker sold the temple because it was "for a good cause".

The next thing is to build; so we are off to Canton to buy building materials, and perhaps engage a contractor if we can find a good one. The trip down is only two days, and the weather changed anyhow, so it was easy. I even walked a few parasangs, and that is the acid test of weather in this country.

Ah Faithful, who by the way is my squire, cook, valet, Mass server, factotum, and general all-round handy man, summed up the situation; "They robbed us, but it was in a good cause!"

II. A CATECHIST'S QUALIFICATIONS.

A catechist should go before the missioner and prepare the ground, a method everywhere found to be the most practical. But the missioner should be right back of him, ready to jump in and bring the good work to completion, as only he can. To explain a little. The biggest difficulty in mission work here is to get the people instructed. There are so many obstacles. They have no time to study; they live too far away to come to the catechist's house; they don't know how to read: they can't remember when they do read: the women would never dare leave the house to attend a class: and a thousand and one other difficulties. And they are all real. The catechumens are in earnest; they want to learn, but there are too many obstacles in the way. Now, in the face of an obstacle, what does the catechist do? The best of them walk right up to it—and then lie right down in front of it. The catechist has his place, and it is a big one, in the work of the missions; but, believe me, you can't leave it all to the mercenary troops, because they will not produce the goods.

Of course, it gets down to plain psychology after all, and no blame attaches to the catechist. He is Chinese—that's all. The Chinese has his gifts, but he is not the man to "take a message to Garcia". The first thing he will do is to ask you, "Where is Garcia?" And then he will want a special train to get there. He must have the foreigner at his back. The combination is the ticket.

If the scarcity of white paper will allow it, one might elaborate the essay in psychology a little. One can tell a good deal about a man from the attitude he assumes in the presence of a difficulty. I do not want to do injustice to the Chinese race, but, in my experience here, the typical Chinese attitude is expressed in the so often used phrase, "It can't be done". He has reason back of him; the difficulty is real, and his alibi is perfect. But he does not "bring home the bacon", or, in better language, get results. "It can't be done," and it isn't done.

Now I am not qualified to speak for Americans; but we all have our notions, and I am inclined to believe that in face of a difficulty the idea back in the American's head is more or less well expressed by that famous phrase, "Something's got to give!" There may be difficulties, but if there isn't some way out of it, he is going to know the reason why. This is the other extreme. Perhaps it is not to be counselled, for we know that we cannot command results. They lie on the knees of the gods. After all, the French have the right of it with their "On fait comme on peut." They do what they can. They won't leave any stone unturned; they will move Heaven and earth; they will do their part and a little bit more to the last ditch. But results? They belong to God. One does what he can. It is God who gives the increase. This is theology, and they are right.

Anyhow, one sees that the Chinese catechist alone is not to be played against the field. In his own bailiwick you can't beat him, but don't expect him to be the bride at every wedding and the corpse at every funeral. Then, too, there is Holy Orders to consider. The catechist hasn't got them, and so he isn't likely to have either the inspiration or the determination of the priest.

After criticizing catechists in general, I must make the *amende honorable* to our own catechist here, Stephen Chan; for, though he is included, still he is a zealous and devoted man and has done lots of good work which I should not like to minimize. And how I envy him his eloquence in Chinese! How he rattles off the pat phrases and impresses his arguments! Really, the man is an orator. His eldest daughter, Alphonsine, who teaches our little school, is all excited because I have been talking about the Sisters coming. She is a product of the Canton Convent School, and loves anything in a habit, and just now she is diligently brushing up in her French and playing the organ, "so I can help the Sisters when they come". As for five-year old Philomena, she is the same ardent missioner as ever, but she leads me a dog's life, because I am her slave, and the minx knows it. I squandered fifty cents to bring her a doll from Canton, and when I gave it to her, all she said was to this scornful effect, "Why, it can't even eat. It hasn't any fingers!" However, there is always a way, even with a woman, it seems, and when Philomena is chary of her smiles, I fall back on the weak spot in her armor: she can't resist a banana!

JAMES E. WALSH, A.F.M.

AMERICAN CATHOLIC MISSION,
TUNGCHAN, CHINA.

Dear Maryknoll:

You ask what an auxiliary brother could do, or be trained to do, to be of use in the mission field. Out of our brief experience and observation here I have jotted down a few of the lines in which they could become extremely valuable assistants.

Our American demand for modern conveniences is bound, I think, to be carried, to a degree at least, over into the mission field, and I have an idea that there would be many doctors and nurses who would be glad to help us, but who would not be satisfied to remain under some of the conditions that obtain rather generally here to-day, except in a few favored places.

Take Kochow, for instance. There is nothing there, and will be nothing for a long time, except what we put there for ourselves. The Protestants at Yeungkong are installing their own electric light system, in spite of the one (giving rather indiffer-

ent service) in the city. Kochow has not even an indifferent system. Even if it had one of a sort, the electricians, if we may call them such, who would be found in such a place, would hardly be capable of making installations such as a hospital would require, or of repairing equipment.

See what has been done at Sicawei by skilled auxiliary brothers; and at Shiuhing last fall I found a brother there making installations for the Franciscan Sisters.

What I have given above does not exhaust the possibilities, by any means. I believe that a specialist in any of the following lines could find much to do here in our *industrial schools*, and in our general works—electricity (including wireless); steam engineering, civil engineering; geology (including metallurgy), architecture, aeronautics, agriculture (more than ninety-five per cent of our Christians are farmers, using very antiquated methods, and, while they are slow to learn, the Protestants have shown that they can learn); carving (wood and stone); general mechanical work; nursing (remember that women nurses are not wanted for men, at least in country districts); dispensary work in districts that do not warrant a hospital (what a lot of good could be done by a man who had some judgment and a little medical knowledge and experience); and other things that I have not yet thought of.

All this has been only an introduction to what I really wanted to say, which is this: Why not encourage the brothers to take up one or another of these pursuits, not just as a hobby, but seriously; giving them some time to put in at the work if they show aptitude and a desire to learn? I think we are all agreed here on this point. There is no place here for an unskilled man. And the skilled man must know his business; he must be able to take something in hand and push it through to completion.

Our work as priests is cut out for us; we cannot do more along these lines just mentioned than to have them as hobbies; and comparatively few priests, I think, will have such things as I have enumerated for hobbies. Besides, one usually has no time to make his hobby anything very " serious ", as the French would say. What we want are men who will specialize in these mechanical lines, as we specialize in our priestly work. In a country like America there is no need of that; you can get a mechanic or electrician whenever you have the money to hire

him. But China is different, and it is going to be different for a long time, particularly in the by-ways, where so much of our work is going to be carried on.

Personally, I think it would be very hard for brothers if there were not at least five or six in each Vicariate; but I do not see how that many could find places unless they were skilled men, such as I have spoken of. But if we can get that kind of men, I think that they would form, with the priests and sisters, an unbeatable combination.

BERNARD F. MEYER, A.F.M.

ECCLESIASTICAL WIRE-PULLING AND SIMONY.

Qu. Please answer the enclosed query, which has caused a real doubt on the part of one who is in position to settle the matter, though among those who discussed it there was a variety of views about the motives actuating the parties concerned.

A young priest who had been for some years pastor of a country parish of small income, and who had a mother and a sick brother dependent on him, was anxious to exchange his place for a curacy in the city which is known to yield abundant perquisites and stipends, besides the regular salary. He made friends with the pastor of the city parish, presented him with game, occasionally, from pretended hunting trips, often humored him by such means as deliberately losing when playing cards with him, and succeeded eventually in suggesting to the old man that his actual curate needed promotion, and that he himself would be glad to exchange places with the latter, not from any selfish motives but because he liked the pastor, etc.

The city pastor proposes the matter to the Vicar General, but meets with a decided objection. At the same time he learns that the diocesan authorities have a high opinion of the curate and intend to place him in a responsible position in the urgent interests of the diocese and where his talent would find proper scope. The pastor thereupon leads the conversation to a charity project in which the Vicar is personally much interested, and offers him a considerable sum of money toward its accomplishment. As a matter of fact he would be forced to borrow the proffered money from a lady in his parish whose will he knows to have been made in favor of an orphanage attached to his church. The apparent generosity and friendship of the pastor greatly move the Vicar, and shortly after this the country pastor exchanges places with the city curate, who believes that the move is temporary and accepts it as a promotion. One of

the company of priests discussing the matter maintains that it is a clear case of simony entailing ecclesiastical censure, and that the bishop should be informed of the circumstances as openly admitted by the curate.

Resp. The crime of simony to which reserved excommunication is attached in Canon Law is committed by the deliberate intention to enter a contract, tacitly or expressly, under which things spiritual are exchanged for goods of temporal value in the manner of buying and selling. It is called confidential simony when the exchange of spirituals for temporal emoluments is clearly understood by the agents, though not expressly mentioned in the contract.

The case indicates a determined intention of acquiring temporal advantages through a benefice attached to service in spirituals; but there is no contract or mutual promise, as in things bought or sold and bargained for. The Vicar did not in any way pledge or bind himself to procure the desired change, nor are we sure that he even contemplated it when accepting the offered sum for his charitable hobby. The gift led him no doubt to defer his original plans of promoting the capable curate, or of using his influence with the Ordinary who consults him to that end. He is probably also misled by the apparent generosity of the pastor who offers the money for his charity project. All this is human, but not simoniacal.

On the other hand, the city pastor, while he means to bargain for a curate whom he likes, does not obtain any promise that his wish will be fulfilled; and though he may have reason to hope for the desired result, that hope does not give him any definite title to claim the result. He evidently does not advert to any purpose of exchanging temporal for spiritual benefits, but believes that he is promoting efficiency by a more congenial service for himself.

The third and chief beneficiary in the transaction, the country pastor who seeks greater emolument, is moved thereto chiefly by his need, whilst he does nothing that could be construed into an actual intention of purchasing the desired curacy, such as an act of simony would imply. Hence there is no guilt to which the censure of excommunication, as understood in the Church law forbidding simony, is attached.

Although there is no canonical question of simony, however, the proceeding is contrary to the spirit of pastoral law and wholly unworthy of the priestly dignity on the part of the city pastor and his friend the new curate. It also reflects on the administrative judgment of the Vicar in allowing himself to be influenced by a personal consideration in behalf of a favorite project otherwise worthy, to postpone a measure which is urged for the general benefit of religion.

The country priest who pleads his inability to aid his mother and brother in a meager parish has the right to seek improvement of his temporal position, but only by means that are open to every honorable member of the service to which he has voluntarily attached himself, that is to say, by making known his condition to his Ordinary in a simple and straightforward way. He is bound to accept the appointment which his legitimate superior assigns to him, and this as a condition on which he was admitted into the service of the pastoral priesthood. The Church in ordaining priests does not stipulate that they should derive the means of supporting their families from the emoluments of their priestly office, although such support may become a duty of charity when it does not hinder the fulfilment of those pastoral obligations, which the apostolate calls for and which imply separation from home and family when we make the engagement to follow Christ as fishers of men. Hence it is no less dishonorable for a priest to employ or to encourage policy and wire-pulling with a view to obtaining a lucrative position in the Church, than it would be in the army or the civil walks of life. No doubt if the country priest spent the time of his visits to the city, and his ingenuity employed to gain the favor of the city pastor, in attending to his flock, or in efforts to gain others to the faith, he would make friends that are likely to stand by him in his temporal stress.

AN EFFICIENT PLAN OF CLERICAL EDUCATION.

According to the new Code the course of ecclesiastical studies in clerical seminaries is to comprise two years of philosophy and four years of theology. This supposes a good antecedent training in one's mother tongue and the regular branches of study. The latter include the classical languages, Latin and

Greek, to a degree which makes the interpretation of Latin text books and of Greek citations from Scripture and the Fathers, for a proper exegesis, possible to the average student. This would seem to lengthen unduly the course of ecclesiastical study, because our boys as a rule begin Latin only when they enter high school, on the completion of the parish or public school curriculum, at the age of twelve or thirteen years. There is no reason why the study of Latin should not begin immediately after the boy has got a thorough drilling in the rudiments of his mother tongue. A German child is sent to school at five or six. After three years he begins his Latin Grammar, and often the study of French simultaneously. In the case of an English-speaking boy the advantage of early training in Latin Grammar, as a help to a fuller knowledge of the English tongue, is incomparably greater, since many of our root words are Latin. Thus the student might be advanced with a very good foundation in high school studies to enter the department of philosophy at the age of seventeen or eighteen, and be ready for ordination on the completion of his twenty-fourth year.

The plan to which I wish to direct attention as of practical value in our complicated conditions of social and religious life, where the young priest is supposed to meet much graver problems than was the case formerly, and when his failure to do so properly is apt to redound to the loss of many souls and to the discredit of the Catholic cause, is one which has just been adopted in the diocese of Treves. Here the authorities of the seminary have issued a program of studies which is to go into effect after Easter, 1921. It prescribes the various studies in detail, so as to cover the full six years. The study of all the philosophical branches, including ethics, social science, and psychology, is completed during the first two years. Then follow three years of fundamental and applied theology. At the end of that term the student is ordained to the full priesthood. The fourth year consists in drilling in pastorals in the administration of the Sacraments, the liturgy of the Mass in practice, and homiletic exercises. Meanwhile the young priests are sent out, not as Mass priests or emergency men, but in order to learn from the practice of older priests in the pastoral service. Their presence is assumed to act as a stimulus to the right exercise of the ministry, and if need be as a corrective, since the juniors

remain under the direction of the seminary authorities. The program for the young clergy includes a certain attendance at meetings of social workers, charity organizations, and general Christian welfare work. The neo-presbyter is thus not only gradually familiarized with the work of the pastoral ministry, but learns also to steady himself under prospective difficulties; he retains the habit of meditation, of regular and devout recitation of the canonical office, and he is enabled to verify practice by a return to study and an endeavor to solve the problems of the *cura animarum* by thoughtful analysis. All this is worth to him a score of years of experience in which he often loses himself before he acquires the wisdom and prudence that make the efficient pastor of souls.

It will of course be objected that we need priests and cannot delay with experiments. I fancy that one priest trained under such a system as is adopted in the Treves diocese will be worth a dozen of the ordinary type, not to speak of the shipwrecks that occur precisely because of the want of thorough training before sending a youth, who has often only a boy's experience and foresight, into the maelstrom of sceptic and pleasure-loving society, where instead of acting as a corrector he is tempted to conform in order to do the least possible harm to his popularity. As in every profession or trade the years spent in thorough apprenticeship are a gain to the individual who exercises it and to the society in which he labors, so with the priest. It is not the mechanical saying of Mass that saves souls. It is the application of the whole series of sacramental activities that are grouped about the Blessed Sacrament; and that application is largely the work of intelligent and zealous interpretation by the preaching and the living example of the individual shepherd of souls.

CLEANLINESS AND PRECIOUSNESS IN THE SANCTUARY.

Pastors might save themselves an immense amount of annoyance and trouble in correcting the faults of altar boys and sextons, in procuring reverent and ready service at Mass, in the administration of the Sacraments, and in fostering sound vocations to the priesthood, if they made and kept their sanctuary beautiful. The habit is becoming more and more gen-

eral of leaving the care of the Lord's tabernacle and the altar to the women of the parish. Our school sisters, who have other spheres of activity in which they are much more necessary and useful, and other pious women engaged as housekeepers, foils or guests, are invited to exercise their habit of delight in millinery, flowers, and shining metal. That a woman's place is never in the sanctuary is taught by the Church when she forbids their serving at the altar. Even in convents, where there is a reason for exception, the law forbidding approach to the altar during the Mass remains in full force, indicating the spirit which guards the altar and the priest from womanly approach, however reverent. It is a sphere in which their service is out of place, as we know from the levitical ordinances of the Old Law. They have their function; and the sacred vestals are a need and a joy to the tabernacle of the Lord in the temple of David; not however in the precincts of the priests, but in a separate though holy court.

If the priest cannot himself decorate and clean the altar and the things that adorn it, let him train some young boy reverently to do so. It is beneath the dignity of no man. In the shrines of Lourdes and elsewhere one finds army officers, professional men of high renown, and gentlefolk of every type performing these services with a glorious pride and dignity that betoken appreciation of the holy places. Akin to this appreciation is the habit of choosing material that is precious and artistic for the things employed in the sanctuary. The censer, the cruets, the missal, all should reflect the consciousness that Jesus Christ is making use of them.

DAILY COMMUNION WITHOUT FASTING.

Qu. I understand from the new Code that persons who have been ill for a month and have no prospect of speedy recovery, may receive Communion once or twice a week without observing the fast prescribed, provided they have the approbation of their confessor to that effect.

There is a nun in a convent which I attend for daily Mass who, until recently, has been a daily communicant. She is ill now with ulceration of the stomach and finds it difficult to bear her pains without taking some medicine and nourishment every few hours. Believing that she is going to die, although assured by the doctor

that she might live for a considerable time and indeed be eventually cured, if she continue the treatment prescribed, she is most anxious to have Communion daily. I cannot well give It to her immediately after midnight so that she might observe abstinence from medicine or food. What am I to do for her? Can the Ordinary dispense in the matter; or to whom must I apply?

Resp. It is possible that the bishop may have special faculties in the case. Ask him. If not, a letter to the S. Congregation "De Sacramentis" will bring the desired dispensation at once, if endorsed by the bishop. The form would be as follows, or something similar:

EMINENTISSIME ET REVERENDISSIME DOMINE:

Soror N. religiosae communitatis N. in dioecesi N. corporis debilitate propter stomachi languorem depressa, ita ut ipsi impossibile evadat jejunium naturale servare, suppliciter postulat gratiam et facultatem quotidie, cum sororibus juxta consuetudinem recipiendi Sacram Synaxim etiamsi, uti necessitas et medici praescriptio dictitare videntur, aliquid per modum cibus antea sumpserit. Dignetur Eminentia Vestra responsum ad infrascriptum dirigere qui se omni qua par est humilitate et reverentia subsignat.

N. N. (address) .....

Address: Emmo. et Rmmo. Cardinali Praefecto S. C. de Sacramentis,

Roma, Italia.

FRATERNAL CORRECTION OF TEACHERS IN SCHOOL.

Qu. In my school, which is under excellent management, we have a teacher who does a good deal of mischief by her occasional sharp criticisms before both the religious and the children when she notices mistakes, or what she considers such, among the other teachers. She is not the superior of the house, but as head teacher considers it part of her duty to reprimand any defect in the others, even if it does not directly concern the school work over which she has control. The superior of the community is a gentle and prudent woman who received her training in a Normal Institute. She avoids correction as much as possible in order to secure a peaceful community life. All the Sisters look to me for sympathy and counsel, while the school disciplinarian appeals to my authority in matters which she considers vital in the education of children. She is usually right in what she seeks to correct, but she irritates by her manner, and that manner

seems to be part of herself. If I were to stop her, the discipline would suffer, for none of the others keeps so alert an eye on what is demanded in a large school as she does. My arguments with her to keep cool and to confine her criticism to school work end generally by her saying: "Any imperfection in a teacher which is manifest to the children hinders or undoes the school work. I understand that we are here to educate to virtue and not merely to instruct in spelling and arithmetic." I feel that she is right, and she is "correct" as well. She regards me as her spiritual director and is thoroughly docile and respectful, while hopelessly frank in telling me her mind. Can your editor who deals with matters of spiritual direction give any safe rule or principle which might guide a priest in such a case and harmonize things?

Resp. As long as the teacher in question is herself docile and disposed to follow spiritual direction, her habit of criticism may be controlled by making her understand the sharp line of distinction between criticizing *faults* or defects and criticizing *persons*. The correction of methods, by pointing out wrong ways under actual observation, is the duty of a school disciplinarian. This cannot be done too often; and when once understood will not give offence to those who happen to violate the rules of pedagogy or child-training, any more than the reiteration of the existence of a given law will carry offence in the citizen who breaks it, against the lawmaker or the police. The penalty in such instances is self-inflicted.

There are two cases only when personal criticism lawfully accompanies correction of faults or defects. First, when made by a superior within his or her sphere of immediate authority —either privately or in public, if such is deemed beneficial to the community in which each member is supposed to co-operate with the others for mutual improvement. Secondly, by any member of the community, under the law of fraternal correction. In this case the correction is to be made in private only; or if the evil is not thus corrected, by appeal to friendly witness; or finally by appeal to a superior who can correct with authority. Now as a school disciplinarian the sister in question exercises a twofold charge. First is the authority which she has over the children of the whole school. These she may correct—on provocation, personally—for the benefit of the example. Her second charge is that of prefect or director, un-

der the authority of her religious superiors. This prefectship she exercises over the teachers, not as religious, but as members of the school staff. It gives her the right to correct negligences, errors in method, conduct in class or in intercourse with the children. When these derelictions are wholly individual she may, by reason of the precept of fraternal correction, criticize them in private; or, if it be likely to have more effect, by appeal to the superior. To correct them in public is a violation of the fundamental precept of charity, upon which the whole structure of Christian education rests. To criticize a teacher in the presence of the pupils is the height of folly, apart from being a sin against charity. It recoils on the corrector and it destroys reverence for authority in the child. Blaze away, if you must spit out your fire, against faults and sins. But revere the person, your brother or sister, unless you are bound as their superior to act the father or mother. Otherwise it is arrogance, pride, and a public declaration that you do not recognize God as the common Father of all His children.

NAMES OF THE SEVEN ANGELS IN THE APOCALYPSE.

Qu. Some Catholic writers mention the names of Angels such as "Uriel" and others, by which they identify the "seven spirits" spoken of in the eighth chapter of the Apocalypse. Is there any warrant in Scripture or in the teaching of the Church for such attribution? I find indeed the name "Uriel" in the Bible, but as a descendant of the priestly race of Levi (Aaron), not as an Angel. The latter designation seems to be derived from the rabbinical writings, and these are, I understand, by no means trustworthy in such matters. What authority is there for any reference, as though it were orthodox teaching, to these names in writers, like Augusta Drane, who enjoy a reputation for orthodoxy in Catholic schools. We have St. Michael, St. Raphael and St. Gabriel. These are named in the Bible. Are there any others, except in the imagination of Jewish writers whose vagaries are copied without sufficient warrant in the tradition of the Church?

Resp. The names given to the Angels in Sacred Scripture are not proper names but only descriptions of the respective offices assigned to them under given circumstances. Thus the Hebrew name Michael (*Quis ut Deus*) is an interpretation of the action by which the power and supreme dignity of God are

vindicated; Gabriel expresses the message of the Incarnation (*Virilitas aut Virtus Dei*), that is, the Virtue of the Most High which, overshadowing the Immaculate Virgin Mary, effected the Motherhood of God. Raphael (*Medicina Dei*) expresses the attribute of God's healing power. The name "angel" in the Hebrew is frequently the same as that of God Himself.

Accordingly the interpreters of Holy Scripture have not hesitated at times to designate in an analogous manner the services or qualities of angelic ministration, where these are indicated in Holy Writ, by some appellation which sums up or characterizes these services. Thus the name "Uriel", son of Thahath, which is that of a descendant of Aaron (I. Paralip. 6: 24), and signifies "light", is introduced not only as an angelic attribute by the rabbinical writers (Apocryph. Esdr.), but also in the Mass Canon of the Mozarabic liturgy. St. Ambrose, Blessed Albertus Magnus, St. Bonaventure and other commentators of equal authority do not hesitate to assign to the seven angels names which symbolically represent the Divine Presence. Hence we have Sealtiel (*Oratio Dei*), Jehudiel (*Confessio Dei*), Barachiel (*Benedictio Dei*).

It is true that some early councils of the Church have expressly reprobated the use of these names in religious devotion. But what men like Pope Zacharias had in mind at the time was the abuse introduced by the Talmudic cabalists (Caraites) who interpreted these names, like those of Michael, Raphael, etc. as possessing magical powers out of keeping with the Mosaic Law and subsequently with orthodox Catholic tradition.

RESERVATIO QUOAD PROCURATIONEM ABORTUS.

Qu. Have priests in the United States faculties to absolve from the sin of "procuratio abortus" in the case of a physician who administers medicine which directly kills the foetus, when he thinks it necessary to save thereby the life of the mother?

Resp. "Procurantes abortum, matre non excepta, effectu secuto," come under the excommunication reserved to the Ordinary of the diocese (Can. 2350). The absolution given by a priest who is ignorant of the reservation is valid (Can. 2247, n. 3). The confessor who knows of the reservation but finds his penitent in what is called "casus urgentior" may absolve

him with the condition that he have recourse to the proper authority within a month (Can. 2254, § 1). Such a case would be the call of the penitent to approach Holy Communion immediately as a member of a parish society or guild, from which he could not refrain without arousing public attention. Here the confessor may absolve, cautioning the penitent that the case is reserved to the bishop, and that he will obtain for him the necessary faculty unless the penitent make his confession to the bishop, who usually attends in the confessional at stated hours and days.

These reservations cease altogether if the penitent happens to be sick at the time and cannot leave his house; or if the confession is made on occasion of the penitent's marriage; or if the Ordinary is absent and cannot be reached without great difficulty to give the required faculty; or if for some reason he refuses to do so in the individual case presented to him (Can. 900, § 2), or if there be danger of breaking the *sigillum* in having indirectly recourse to the Ordinary. Finally, if the confession be made during a sea voyage or during temporary visit ashore.

Furthermore a parish priest may absolve from such cases during the season when the Easter duty can be complied with. The same faculty is given to a missionary during the time of conducting the mission. But the pastor or those who happen to assist in the confessional during a mission do not enjoy this faculty unless it be specially given by the Ordinary.

In some dioceses the statutes empower all confessors to absolve from this reservation "propter procurationem abortus, effectu secuto," when the penitent makes a general confession, or during the Paschal season, or on occasion of missions and laymen's retreats, or in the case of the sick confined to their homes or in hospitals, and in the case of parties about to be married.

BURIAL OR FUNERAL?

In the excellent article on "Parish Records, in the July number, the concluding passage of Canon 1238 is translated "the place and date of funeral". I believe it should read "the place and date of burial" (tumulationis). A funeral may take place in one city and the burial in another; the important thing for record is the place of burial. H. A. J.

Ecclesiastical Library Table

THE OPENING TEXT.

Two recently published volumes of homiletics have little to say concerning the opening text of the sermon. Father O'Dowd [1] discussed the proper method of treating Scriptural texts in general, and thus implicitly included the initial text, but gave it no special consideration. Monsignor Meyenberg's few words may be quoted [2] in full:

> The text of the sermon should not be a *mere motto,* selected on the pulpit steps, but the central idea of the sermon, generally expressed by a Scriptural text, eventually also by a liturgical text. The liturgical texts are also mostly Scriptural texts. The text of a festive sermon may first be announced in Latin and then in the vernacular. The word is thus taken, in the fullest sense, from out of the mouth of the Church, and the attention is, furthermore, drawn to the vernacular translation.

Much smaller manuals of Catholic homiletics accord much larger space to a discussion of the initial text. One interesting question is: Does this text confer on the sermon any authority additional to that which the Catholic priest, from his very office and mission as authorized by his ecclesiastical superior to preach, already possesses in a general way? We might suppose that Meyenberg favors such a view, as he lays stress on taking the word "out of the mouth of the Church" and, if the Latin be quoted, "in the fullest sense" out of that mouth.

Does the text in any way authenticate our mission? Father Potter says: [3]

> In opening our sermon with a passage from Holy Writ we, as it were, present our credentials to our flock, and proclaim our right to speak as the ambassadors of Him whose word it is, whilst at the same time we secure for ourselves and our discourse an amount of reverent attention which no mere words of our own could possibly gain.

[1] O'Dowd, *Preaching.* Longmans, 1919.
[2] Meyenberg, *Homiletic and Catechetic Studies* (Eng. tr., Pustet, 1919), p. 751.
[3] Potter, *Sacred Eloquence,* ch. vii, sec. 1.

Commenting on this view, Father Feeney remarks[4] with some apparent acerbity, although with logical exactness:

A Catholic preacher needs no "credentials to his flock", except the authorization, or mission, of his ecclesiastical superior. Even though he did need it, a text of Scripture could in no sense supply it. . . . The truth is, that non-Catholics, having no ecclesiastical mission to preach, find a convenient substitute in a Bible text. Hence, to be consistent, they must allow to all who can quote one the right to speak as the ambassador of Christ. On the contrary, the Catholic Church has her credentials to preach from the lips of our Saviour Himself: *You have not chosen me,* He says, *but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain.* Because of this divine mission, coming through apostolic succession from Jesus Christ, our preachers have never recognized any *necessity* of beginning their sermons with passages of Holy Writ.

This criticism would apply with almost equal force to Schuech's declaration:[5]

The practice of opening with a text . . . at once authenticates, so to speak, the sacred character of the preacher as the herald of the divine word.

Although the expression of thought by both Potter and Schuech was not quite felicitous, they may have meant merely a rhetorical elaboration of the thought of St. Francis de Sales in his famous Letter on Preaching[6] addressed to the Archbishop of Bourges:

The first part of the matter is the texts from Scripture, which, in truth, hold the most important place, and form the foundation of the edifice; for in short we preach the word of God, and our teaching rests on authority. *Ipse dixit, Haec dicit Dominus,* said all the prophets; and our Lord Himself said, *Doctrina mea non est mea, sed ejus qui misit me.*

Doubtless it is in the same sense that Longhaye declares[7] of the initial text that it is "le point de départ logique du discours et sa raison d'être; *il en fait l'autorité.*" It gives the

[4] Feeney, *Manual of Sacred Rhetoric,* p. 109.
[5] Schuech, *The Priest in the Pulpit* (Eng. tr.), p. 141.
[6] Boyle, *Instructions on Preaching,* p. 50.
[7] Longhaye, *La Prédication,* p. 304. Italics ours.

sermon *authority*, authenticates it (as it were) as a divine message to men.

The precise-minded Bourdaloue seems,[8] in his great Passion Sermon on the words of St. Paul (1 Cor. 1 : 22-24), to claim for his text a similar power of authentication. He intends to show that the humiliating death of Christ was really a demonstration of His divine wisdom and power:

> Yes, it is true that Jesus Christ suffered and died. But yet, in speaking to you of those sufferings and of that death, I do not hesitate to advance a proposition which you would treat as a paradox *if the words of my text had not disposed you to listen to it with respect.*

Bourdaloue was speaking from a Christian pulpit. He had (to quote the words of Feeney) "the authorization, or mission, of his ecclesiastical superior"; and the person, the place, the occasion, should have sufficed to compel the logical-minded auditory to listen "with respect" to his proposition. He nevertheless directed the attention of his hearers to the supporting quality of his Scriptural text.

Speaking with all literalness, it is indeed true that the congregation recognizes the priest as the ambassador of Christ. He needs no Bible text—or liturgical text, for that matter—by way of credentials or authentication of his mission. Nevertheless, the text has its own proper value. It stimulates attention, it bespeaks reverence, it contributes unction.

Father Feeney's remark that "non-Catholics, having no ecclesiastical mission to preach, find a convenient substitute in a Bible text", may mislead us. Protestant preachers do not—certainly not universally—consider a Bible text necessary for a sermon by way of credentials or authentication. Thus Vinet,[9] one of the most highly esteemed among Protestant authors and preachers, did not regard the text as essential:

> And in truth it is not. What gives a Christian character to a sermon is not the use of a text, but the spirit of the preacher. A sermon may be Christian, edifying, instructing, without containing even

[8] Eng. tr. in O'Mahony, *Great French Sermons*, First Series, p. 3. Italics ours.
[9] Vinet, *Homiletics, or the Theory of Preaching* (Eng. tr., N. Y., 1861), p. 96.

one passage of holy scripture. It may be very biblical without a text, and with a text not biblical at all.

Thus, too, Hoppin admits [10] that the minister "may preach the word of God sometimes without taking a text from the Bible"; Broadus simply remarks [11] that "taking a text is an old and well established custom from which there seems to be no good reason for departing"; Phelps [12] quotes Claus Harms as expressing the opinion that the taking of texts has been prejudicial "not only to the perfection of preaching as an art, but also to Christian knowledge and, what is more serious, to the Christian life", and further refers to William Lloyd Garrison as urging "against the custom its tendency to antiquate the pulpit"; and Etter [13] (not to multiply illustrations) declares that "there are still some preachers and authors of homiletics who speak disparagingly of the use of texts as the themes of sermons" for reasons which he then proceeds to enumerate.[14]

Must a sermon have a text? In his compendious manual [15] on preaching, Father Conway seems to think it must—unless the word "must" be used in Portia's sense, when she declared, "Then must the Jew be merciful", and interpreted her declaration: "The quality of mercy is not strained". We read:

Next the preacher turns to his text, which either the gospel of the day or his common sense will suggest. It is vulgar to court singularity in the choice of a text. A text, however, must be chosen, and ought to be chosen with one of three views. (1) As a theme of exposition, a thought to be developed, a point to be enforced. (2) It may be made quite subservient, and rank only as a point of departure: St. Thomas does this occasionally in the *Summa Theologica*, as an opening to an article. (3) It may rank as the point of attainment, the whole sermon leading the people up gradually to its fulfilment. It is advisable not to run away from it altogether, but to weave it skilfully through the narrative.

[10] Hoppin, *Homiletics* (rev. ed.), p. 293.

[11] Broadus, *Preparation and Delivery of Sermons* (37th ed.), p. 21.

[12] Phelps, *The Theory of Preaching*, p. 50.

[13] Etter, *The Preacher and His Sermon*, p. 155.

[14] It is wholly unnecessary to discuss the nature of the "call" which is supposed to give the sanction of authority to Protestant preachers. Simpson discusses it in his *Lectures on Preaching* (Lect. II). The only point of interest is that preachers do not consider the Bible text as their authorization to preach, as Feeney might seem to imply.

[15] Conway, *Principles of Sacred Eloquence*, p. 24.

The "must" here is doubtless to be understood broadly, in the sense that the use of a text is so serviceable in many ways that, although not of obligation legally or rhetorically, it is needed for obtaining the best results. The great patristic preachers sometimes used two texts, sometimes none at all. In our own times, preachers of repute have occasionally dispensed with the use of a text. To inform preachers who decline to use texts that they "must" use them is something like saying to a prisoner in his cell that he "cannot" be put in prison for the offence charged.

It is a curious and interesting fact that whereas Catholic authors on homiletics appear to take for granted the use of an opening text, although it cannot confer upon the preacher authentication either of his mission or of his message, present-day Protestant authors spend much space in debating the advantages and the disadvantages of the initial text, as if its use were quite optional with the preacher. But Voltaire's criticism of Bourdaloue on this head is not of course admitted by Catholic preachers as justified. Neither, on the other hand, are Protestants well pleased with it.

What is the real value of the initial text? Has the criticism [16] of Voltaire any just basis in fact? He styled Bourdaloue "the first model of good preachers in Europe" and "one of the first to make reason speak in the pulpit, and always eloquently". No dislike of Bourdaloue is back of the complaint that to speak long on a line or two of text, to tire one's energies in the effort to base a whole discourse on this line, was little worthy of the sober dignity of the ministry, and was indeed to make the sermon develop a motto or unravel a kind of puzzle.

Longhaye humorously comments that Voltaire, with his usual profundity, discovered one day that neither the Greeks nor the Romans were accustomed to speak on a text, but forgot to advert to the fact that the Christian orator is by his very vocation the interpreter of God's word and accordingly begins with a Scrip-

[16] Voltaire, *Siècle de Louis XIV*, ch. xxxii: "Peut-être serait-il à souhaiter qu'en bannissant de la chaire le mauvais goût qui l'avilissait, il en eût banni aussi cette coutume de prêcher sur un texte. En effet, parler longtemps sur une citation d'une ligne ou deux, se fatiguer à compasser tout son discours sur cette ligne, un tel travail paraît peu digne de la gravité de ce ministère. Le texte devient une espèce de devise, ou plutôt d'énigme, que le discours développe. Jamais les Grecs et les Romains ne connurent cet usage. C'est dans la décadence des lettres qu'il commença, et le temps l'a conservé." Quoted in Longhaye, *op. cit.*, p. 304.

tural oracle and undertakes the task of expounding it. Similarly, Broadus declares that the complaint arose "chiefly from the critic's want of reverence for the Bible, and ignorance of the preacher's true relation to the Bible". Phelps remarks that the critic "did not fail to appreciate the value of a pithy saying of genius as a motto of discourse. Why may not inspiration claim at least as much respect as the utterances of genius?"

But apart from all this, Voltaire's objection is extremely superficial. He is regretful that Bourdaloue's preaching reforms did not include the elimination of the text. Had he not noticed that Bourdaloue's sermons are not attenuated, hampered, "cabined, cribbed, confined" by his texts, but rather enlarged and made wonderfully fruitful by them? that the Biblical texts are gushing fountains of refreshment? that when deeply pondered they become the preacher's guide, philosopher and friend? that they are his spiritual nourishment? that Bourdaloue's Sermon on the Passion, for instance (to which allusion has been made above), was a master work wholly based on and inspired by St. Paul's glowing words? and that the criticism signally fails of effect when uttered in an age that witnessed the great triumvirate—Bossuet, Bourdaloue, Massillon—raising the Christian pulpit to the empyrean of combined eloquence, instruction and moving power?

Did these men find the text a restraint upon their invention, a fatiguing device that made them sweat without fruitful results, a sort of puzzle which they must strive to solve and explain to a bored audience? Voltaire was singularly unhappy in his petulant criticism.

What values are to be found in a well-selected text? It is, says Meyenberg, the central idea of the sermon. It could be made to contain and beget the whole discourse, in such fashion as to make plain beforehand all the divisions or parts of the sermon, according to Longhaye. Conway considers that it may be a thought to be developed; a point to be enforced; an end to be attained, the whole sermon leading up gradually to its fulfilment.

Some of its advantages are pointed out by Hoyt.[17] 1. "It creates interest in the study of the Scriptures." Longhaye

[17] Hoyt, *The Work of Preaching*, pp. 123-125.

speaks of a preacher known to him who was querulously asked why he spoke so much about the Bible. "Your hearers don't know it," declared the critic. "Why then should I preach, if not to make them acquainted with it?" replied the preacher. 2. "The text helps the memory to retain the truths of the sermon;" and this applies both to the preacher and to his auditory, the more so if the text is really the well-spring of the sermon. 3. It "*limits the subject* of the sermon". A preacher may still wander far afield and treat his audience to a *cursus completus* of theology or sacred history, but it will be because he has wandered from his text, which of itself is a desirably restraining influence upon his scattering thought. 4. It "promotes *variety* in preaching". The Sacred Scriptures are a storehouse of varied facts, illustrations, emotions, moral exhortations, doctrinal declarations; of pithy sayings, poetical diction, imaginative rhetoric, gentle or fiery eloquence; of allegories, similitudes, parables, figures; of human characters, characteristics, characterizations.

Still other values are noted by Broadus: 1. The text "gives a tone of sacredness to the discourse". 2. It "awakens interest at the outset." But a study of the great triumvirate of Frech preachers will exhibit, better than such coldly expressed values, the rhetorical inspiration, the restraining guidance, the moral and doctrinal enforcements found in well-selected texts.

It may not be amiss in this connexion to call attention to two recently issued volumes[18] giving excellent translations into English of sermons by "the triumvirate" in which, as Dom Cabrol says in his *Introduction*, "the power and the glory are certainly not equally shared, but in which nevertheless they are not wholly absorbed and swallowed up by one of the triumvirs, as has often been the case in other triumvirates". Each of the volumes is prefaced by brief but vivid estimates of the homiletic and literary excellence of the orators by critics of renown, while the *Introduction* just alluded to, and the formal Prefaces, give much desirable information as well as undoubted stimulus of attraction to the reader.

H. T. HENRY.

The Catholic University, Washington, D. C.

[18] O'Mahony, *Great French Sermons* (First Series: London, 1917; Second Series: London, Edinburgh, St. Louis, 1919).

Criticisms and Notes.

OUR LORD'S LAST DISCOURSES. Meditations on Chapters XIII-XVIII of the Gospel of St. John. By the Abbé Nouvelle, former Superior General of the Oratory. Translated from the French by M. E. M. New York, Benziger Brothers. 1921. Pp. 178.

THE PATH OF HUMILITY. By the author of "Spiritual Progress", etc. New York, Benziger Brothers. 1920. Pp. 292.

Amongst the resolutions taken by almost every priest during his Retreat—aside from the comfortably elastic determination "to avoid evil and to do good"—is to look after his meditation. This, too, is sufficiently unembarrassing. If, however, it include the definite resolve to have a certain book of meditations convenient to hand from which "the points" for the next morning are going to be read every night just before retiring, the happy fate of the resolution is fairly secure. Otherwise—. But there are books and books. Some relish best the Bible, the Psalms, Wisdom, Ecclesiasticus, the Gospels, the Epistles. Many oldish priests find nothing better than the synoptical outlines—so orderly, so pointed, so full of meat—given in that treasury of spiritual gold, the *Manna Quotidianum Sacerdotum* (3 vols. Herder). Then there is Bishop Bellord's *Meditations on Christian Dogma,* as well as the several collections, such as Chaignon's, written especially for the clergy. Some like to exchange their manual from time to time for another, particularly for a book that deals with a single topic or department of spiritual truth or life. It is to the latter class of manuals that the two books above belong. Both are done out of the French and are on the whole well rendered, with comparatively little of the original idiom left.

The meditations on *Our Lord's Last Discourse* divide the text into sections, on each of which the author makes reflections that bring out more fully the meaning of the original and suggest practical applications. The author's effort to elucidate the "literal sense" and to avoid "personal accommodations" is quite successful. There is little or no mere subjective fancifulness apparent in the comments. A good analytical contents table brings out "the points" in relief.

The Path of Humility is a spiritual study of one subject — the basal virtue. The matter is divided so as to cover five weeks, one meditation (though the author suggests two) being assigned to each day. Literally there are thirty-three "exercises" in all, followed by certain directions. The thoughts are solid, strong, penetrating, and

conveyed in a clear English style. Each week has its preliminary introduction; each meditation is outlined on the Ignatian method, the "evening" preparation being premised and the meditation proper divided into prelude and three points. Of course it is not essential to adhere to this mechanism, although many will find the system helpful. It is safe to say that one who has faithfully reflected on the main topic analyzed, and according to the method laid down in this volume, will have acquired both an intimate knowledge of the fundamental virtue of the spiritual life and will have developed within his own interior the habit of meditation, an acquisition more valuable than knowledge itself. "I had rather feel compunction than know its definition."

HISTOIRE POPULAIRE DE L'EGLISE. Premiere Partie: L'Antiquité Chrétienne. Par l'abbé Emmanuel Barbier. Paris, P. Lethielleux. Pp. 616.

This "popular history" of the Church rounds out a quartet of works conceived with the same aim and executed in a like method and style. The general title of the series is *Cours de Religion,* under which a *cours populaire de catechisme* (3 vols.) ranks first. A *Manuel populaire de la doctrine chrétienne* (a summary of doctrines, duties, and the means necessary for salvation) comes next, followed in turn by a *cours populaire d'histoire sainte.* A *Vie populaire de N. S. J. C.* (3 vols.) takes the third place. And the work at hand, which is to be followed by three volumes all under the same title, is to complete the series. The design throughout is to meet the needs and the tastes of the general reader: that is, to provide a popular course which shall present a relatively comprehensive survey of the respective themes and be developed in an untechnical, though withal unsuperficial, manner and be clothed in a style both easy and interesting. Judging from the encomia bestowed by the hierarchy and other eminent authorities in France, the author has attained his ideal in the preceding volumes of the series. A general perusal of the present number convinces one that an equally high degree of success has also been here achieved. The matter embraces the earlier era of the Church's history. Two volumes in prospect are to cover the Middle Ages. The concluding volume will comprise the modern age. The work as a whole is therefore ample enough to transcend a mere epitome; it is compendious enough to serve the needs of the non-scientific student. Colleges and preparatory seminaries will find it serviceable as an introduction to later more technical studies.

CASUS CONSCIENTIAE propositi ac soluti a Patre Joanne Petro Gury, S.J., novis casibus aucti, novissimo codici canonico, dispositionibus iuris canonici Hispani ac Lusitani, decretis Concilii Plenariae Americae Latinae necnon Cono. Prov. Manilani earumdemque regionum legibus peculiaribus accommodati, opera P. Ioannis B. Ferreres, ejusdem societatis. Editio quarta Hispana, prima post Codicem correctior et auctior. De Ordinarii licentia. Tom. duo.—Typis Eugenii Subirana: Barcinone. 1920. Pp 636 et 670.

To the older generation of living clerics Gury has been the chief authority in moral theology, on whose name it seemed lawful "jurare in verba magistri". His text books were translated, adapted, and commented on in every modern tongue in which moral science was taught. He himself had made no pretension to being original; but aside of his careful notes gathered from the great masters of the past, and his own contemporaries, he steadily kept in the wake of St. Alphonsus Liguori. In the matter of formulating "Casus Conscientiae" as an adjunct to the systematic study of moral science and pastoral practice he had been preceded by such writers as Elbel, Pontas, Voigt. Among the authors who have written since then, Lehmkuhl, Buccerone, Genicot, and others, P. Ferreres holds a conspicuous position, not only for the thoroughness and breadth with which he applies and adapts the teaching of his master to the particular conditions of the Spanish-speaking countries which he had especially in view in editing his work, but for the sound testing of principles in their application to circumstances independent of tradition or prejudice. It is here that we find him not infrequently differ from Gury himself, as well as from those who, with no lack of originality, follow the stereotyped opinion of their elders on ground that calls for discrimination, under changed conditions of living.

P. Ferreres was the first to direct attention in a thorough manner to the help that a priest might give to those who seemed beyond the aid of Extreme Unction. He proved from incontestable arguments of medical and physiological experts that death apparent is often not death real, and that the vital functions do not wholly cease even when the outer organs give no longer any evidence of life. His conclusions about hypnotism, ectopic gestation, and other equally important subjects on which the moral theologian needs the light of modern science, are invariably clear and sound. On the problems of socialism, the labor question, the lawlessness of strikes and industrial monopoly, he is equally definite without bewildering the reader with far-fetched reasoning. The present edition shows improvement upon all these topics by conforming to the new legislation of the Codex Juris Canonici and the decisions rendered up to 1920.

FATHER TABB: His Life and Work. A Memorial by his niece, Jennie Masters Tabb. Introduction by Dr. Charles Alfonso Smith, Naval Academy, Annapolis, Maryland. The Stratford Company, Boston, Mass. 1921. Pp. 174.

Father Tabb, the carver of fine epigram, well remembered as an excellent teacher of English at St. Charles College, Ellicott City, for more than thirty years, merits a record of brotherly tribute as a worthy priest, in the ecclesiastical annals of the United States. He was a convert to the Catholic faith and a descendant of one of the oldest immigrant families in Virginia which, coming from Cambridgeshire, England, had settled there before 1652. Educated in his father's home by a tutor, he had not determined upon a definite professional career when the outbreak of the civil war caused him to enter the service of the Confederate navy at the age of nineteen. He was captured and retained for several months in prison. Here he made the acquaintance of Sidney Lanier, and the two became friends for the remainder of their lives. When he was released from captivity he found his father's property devastated by the ravages of war and he was forced to seek employment as teacher. In St. Paul's Episcopal school he came to know the Rev. Alfred Curtis, minister of the adjoining Episcopal church. When the latter left his post to enter the Catholic Church, young Tabb felt drawn by a similar grace. Accordingly he sought admission with the Sulpician Fathers at St. Charles, where he was baptized, confirmed, and received his first Holy Communion. In 1884 he was ordained by Cardinal Gibbons, who had administered to him all the previous sacraments. Many years later, when he lost his sight and Bishop Curtis asked if he had any wish that the Bishop might present to the Cardinal, he jestingly alluded to the spiritual benefits already received from the latter, and added: "Yes, ask him to give me a 'see'". As a priest he maintained his position in the College as professor of English until his death. A volume of outlines of English grammar, published under the caption of *Bone-Rules*, bears testimony to his thoroughness as a teacher. He had a knack of illustrating his lessons and thereby riveting the attention of his pupils, to whom he, though undemonstrative, was much attached.

Though by nature extremely sensitive and accordingly shy, his talent for music, and a habit of punning, made him sociable among his intimates. His facile gift of caricature and epigram was frequently exercised to ward off the importunings of social conventionality so as not to make him appear rude. Thus, when declining to attend a corner-stone laying to which Monsignor Mackin, then pastor of St. Paul's Church in Washington, had invited him personally, he sent the following:

St. Peter is the corner-stone;
And if you build on Paul,
I greatly fear ere many a year
Your church is doomed to fall.
So pray excuse, if I refuse
To heed your invitation,
Or have no heart to take a part
In such a "Mackin"ation.

To a lady who had expressed her admiration of him and probably thought him beautiful, but whom he had never seen, he sent the following lines, accompanied by a pen-sketch, in which his fleshless frame is suggested:

This is the Catholic Priest
Who in piety never increased.
With the world and the devil
He kept on a level,
But from flesh he was wholly released.

When on occasion he was obliged to do the inviting of his friend Cardinal Gibbons and of Bishop Foley to the College, he wrote:

Dear Cardinal Gibbons:
With all your red ribbons,
Pray, lend us the light of your face;
And bring with you holy
John Michigan Foley
"Who hopes some day to be in your place."

His published verses consist for the most part of lyrics, quatrains, and verses for children, for whom he had a platonic fondness. His short poems betoken a deep understanding and love of nature, together with a facility of rhyming which remind one by turns of Shelley, Keats, and Wordsworth. When the mood took him he was master of satire, as when he comments upon our national policy toward the Filippinos:

We have come to give you Liberty
To do whate'er *we* choose,
Or clean extermination,
If you venture to refuse.

Father Tabb was, however, above all else the true priest, and never allowed his talents to tempt him to exhibitions which might be construed into forgetfulness of his sacred office as the first of his titles. Humble and devout in the discharge of his priestly duties, he was also scrupulously exact in performing his charge as a professor; and when blindness caused him to discontinue his classes, he preferred to pay his board to the College which had gladly offered him a domicile and pension for the remainder of his life. After two years of darkness, which could not take away his cheerful

patience, he died and was buried in his native Virginia among the friends to whom he had clung with a fond patriotic sentiment. The little volume contains a good selection of his verses in illustration of his habits of life.

COMMENTARIUM IN CENSURAS LATAE SENTENTIAE CODICIS JURIS CANONICI. Editio secunda. Auctore P. Nicolao Farrugia, O.S.A.

The publication of the new Code of Canon Law has revived interest in that important science. It has occasioned the publication of numerous class manuals, as well as more pretentious expositions of its respective titles or parts. It is worthy of note that many of these deal with subjects which used to be considered within the almost exclusive domain of Moral Theology. The fact is that these subjects pertain to Moral Theology and Canon Law, though under different respects. To understand them thoroughly, therefore, it is necessary to study them under both respects. To one who has studied the ecclesiastical penal legislation only in the manuals of Moral Theology, the present commentary will certainly be both pleasing and profitable. Even those who have already studied or perused special commentaries on this particular subject will find in Dr. Farrugia's book a method and a tone so distinctively its own as to render it unique and desirable.

His limpid style and thorough exposition are undoubtedly in large part due to his prolonged experience as Professor at first in Malta and later at Rome. His practical judgment has, no doubt, been ripened and strengthened by his varied parochial and missionary experiences.

He gives a synthetic exposition of the entire subject matter, while he submits each canon to a close analytic and historic scrutiny. Rather than follow the order in which these canons appear in the Code, he has chosen to group them under eight headings, namely: (1) excommunications not reserved, (2) excommunications reserved to the Ordinary, (3) excommunications reserved *simpliciter* to the Holy See, (4) excommunications reserved *speciali modo* to the Holy See, (5) excommunications reserved *specialissimi modo* to the Holy See, (6) excommunications contained in the Constitution of Pius X, *Vacante Sede Apostolica,* (7) suspensions, (8) interdicts. A feature of the book, which makes it particularly commendable, is the fact that the author at the end of each chapter states briefly and clearly the manner in which absolution may be obtained from the censures therein enumerated.

His analysis of each canon is thorough and painstaking. The historical discussion of the respective canons is particularly commendable, being neither overburdened with needless data nor lacking in those historical references which are necessary or opportune for the correct interpretation of the law. His interpretation is judicious and solid; his exposition, methodical and clear. A few ambiguities are found, but they scarcely detract from the general merit of the book; although at first they give the impression of contradiction. For example, on page 14 we read: ". . . et proinde, deficientibus translatione cadaveris ad ecclesiam, et exsequiis super illud in eadem celebratis, non incurritur censura, si cadaver tantum deponatur in loco legitime deputato fidelibus defunctis condendis"; whilst on the same page we read: ". . . incurritur haec censura, si in eodem coemeterio defunctus juberetur sepeliri in sepultura gentilitia per Episcopi auctoritatem benedicta, quia in casu verificantur omnia requisita ad sepulturam ecclesiasticam stricto sensu habendam".

Cardinal Gasparri has conveyed to Dr. Farrugia the felicitations of the Holy Father himself on the occasion of the publication of this second edition of his *Commentarium*. "The Holy Father was already aware," he writes, "of the favorable comments and criticisms your book had received from Cardinals, Canonists and representative reviews. He is, therefore, glad to know that it has had from the learned public a reception so favorable that the first edition has been exhausted in such a short time."

DENIS KAVANAUGH, O.S.A.

THE PALACE BEAUTIFUL, or The Spiritual Temple of God. By the Rev. Frederick A. Houck, author of "Life of St. Gerlach", "Our Palace Wonderful", etc. New York, Frederick Pustet Co., Inc., 1921. Pp. 167.

Not long ago we had from Father Houck an interesting moral narrative entitled *Our Palace Wonderful*. The volume in title gives us its sequel. The Palace is the soul, the most wonderful of God's structures. In each individual lies the power to rear that temple into the magnificence and grandeur intended by its Creator. Needless to say, there can be but one lasting foundation of such a palace—that is, faith. A firm constant character is the criterion whereby a man determines his actions. God, the Author of good, must be known if one would have the real, living, Christian character. And thus we are led on by appeal to reason, analogies and quotations from profane and sacred writers, to a realization that faith alone can be our bedrock. Without a knowledge of God and divine revelation, and unless a man practically embrace the virtues of humility

and religion, he cannot acquire or retain abiding faith, and without this his palace will be founded on the shifting sands of scepticism or, worse still, on a crumbling cliff of atheism.

On the foundation must be reared the superstructure. Ready and appropriate material is furnished us by the theological virtue of hope. Hope in God necessarily flows from a good conscience, and conscience is Christ's own voice in the soul. Through faith we know what God has decreed, but through conscience we attain a knowledge of what He wills.

Unifying and adorning our palace must be an ardent charity. Human benefits demand gratitude, but the abundance of kindnesses bestowed by the Creator cannot fail to elicit a zealous love of God from which there will emanate a faithful and trusting charity toward one's neighbor. Finally the author devotes two chapters to a study of Jesus Christ, the Divine Exemplar of the "Palace Beautiful", and to the Blessed Virgin and the Saints, our models and advocates in perfecting this Palace. The concluding chapter treats of "zeal", the essential virtue in building and adorning the masterpiece of God's handiwork.

The book cannot be called a sermon, at least it is not in sermon style. On the contrary it is a pleasing narrative plentifully interspersed with bits of verse and prose, woven together with examples and illustrations that will certainly force an appeal, and at the same time claim for itself those moral conclusions and resolutions which its author has designed it to engender.

CATHOLIC PROBLEMS IN WESTERN CANADA. By George Thomas Daly, C.SS.R. Toronto, The Macmillan Co. 1921. Pp. 352.

"Problems are only solved by those who know them, who understand their full meaning and grasp their vital importance." Admitting this principle—for the rest obvious enough—laid down by the writer of the book before us as a condition *sine qua non* for the solution of any problem, its pervading presence in his treatment of the special problems growing out of conditions in Western Canada we shall find everywhere manifest. *A priori* we should expect as much. Father Daly, by intimate experience as well as by long reflective study, knows the vast territory of the North West stretching beyond the Great Lakes to the Rockies. He understands the racial complexion of the people, their peculiar religious conditions and the special difficulties resulting from those conditions. The evidence of this familiarity with the land and the people shines out in every chapter.

The specific problems discussed are grouped under three heads: religious, educational, and social. These, of course, are not specific differences, closed categories. They merge one into another. Every problem educational and social must be at bottom religious; every religious problem has its educational and social values. All of them grow out of the vast spaces over which the people are scattered and the relatively few means of intercommunication. The numerous ethnical elements, speaking many different languages, give rise to peculiar problems for church, school, and social interrelations. The poverty of the Church, on the one hand, and the comparative affluence of the proselytizing agencies on the other, beget a brood of embarrassments. The Ruthenian problem looms up in formidable proportions. The work of providing for the flock within the fold, while at the same time recognizing the claims of those who wander outside like sheep without a shepherd, is attended with almost insurmountable difficulties. Needless to say, the War with its consequent vast floods of immigration has aggravated each and all of these and countless other troubles.

Are these problems soluble? Not perfectly, of course. In large measure they are. By whom and by what means? Not by the settlers themselves, but by the united efforts of their more advantageously circumstanced Catholic brethren of the East. How, by what means and methods this necessary coöperation can be effected Father Daly makes plain. Full of enthusiasm begotten of apostolic zeal, he is never unpractical. Though inspired by a vision of Catholicism vigorous and triumphant in the immense territories of the West, he is no Utopian dreamer. Certain policies based on principles and high motives he proposes and substantiates. As to what these are we must refer the reader to the book itself, promising that, together with information, he will find there much to interest and to inspire him with the spirit of coöperation which for the Catholic means a quickened faith informed by an active charity. Though the problems discussed are locally Canadian, they are inclusively American and that not simply because they are Catholic, universal, but because identical situations confront the Church in the South, the West, and the South West of these United States. And even as the writer refers to our problems and the methods we are employing to solve them, we too have somewhat to learn from the conditions and struggles of the brethren beyond our northern border.

AUSGABEN DES VOLKSVEREINS VERLAGES, MÜNCHEN-GLADBACH: 1921. Ezechiel, pp. 269; Daniel, Klagelieder, Baruch, pp. 221; Jeremias, pp. 278; Ubersest, eingeleitet und erklart von G. Dimmler. Zeitgeist und Liturgie. Von Hermann Platz, pp. 118; Weltgrund und Menschheitsziel, Zwei Vortrage von Dr. Joseph Mausbach, pp. 55; Apologetische Vortrage, Funfter Band—Ernst Hackel. Von Dr. Franz Meffert. Pp. 254.

The work of popular enlightenment carried on by the German Volksverein centralized at M. Gladbach, although, like similar undertakings everywhere else, impeded by the war, shows signs of renewed vigor and fecundity. The list of recent publications above gives some idea of the breadth of interests to which the potent propaganda agency appeals. The directors of what may be called the Catholic Truth Society of Germany seem to have at heart in the first place to root deeply, to foster and nourish, sound principles and definite Catholic doctrine in the minds of the people; secondly, to defend those principles and teachings against the assaults of infidelity backed up by pseudo-science and rationalistic criticism; thirdly, to do these things in a worthy up-to-date method and form; and lastly, to place all those intellectual services in the hands of its clientele at relatively slight expense. All this is of course possible only at the cost of great self-sacrifice.

The above list of recent issues illustrates the society's aim and method. The program, which contemplates translations of the several books of the Bible, offers here three of the four major prophets: Ezechiel, Daniel and Jeremias. (Lamentations are included in the volume on Daniel.) The text in each case is given in clear readable translation, the several portions being introduced and followed by pertinent, interesting observations. The latter are not exactly in the form of a commentary but rather of general explanation or illustration. The volumes are made up in convenient pocket size, a trifle larger than *Moulton's Modern Reader's Bible* series.

Zeitgeist und Liturgie is an essay, broadly philosophical in its principles and outlook and belletristic in form and style, making clear the relation to the modern mind of the genius of Catholic Liturgy. Never resting, eager of change, forever curious for the new things like the idlers in the Athenian forum of St. Paul's day, the time-spirit needs for its stilling the principles of truth clad in the esthetic forms such as they present themselves in the Church's form of worship. Only in those permanent truths of reason and of faith will the modern intellect find rest, and only as they are enveloped in the shapes and colors and sounds that capture the esthetic sense will they gain access to the beauty-craving imaginations of men. With-

out dwelling upon details and touching only broader aspects, the author suggests rather than proves, persuades rather than demonstrates this response of Catholic Liturgy to the *Zeitgeist*. The line of thought is similar to that which led the distinguished German historian Von Ruville *Back to Holy Church*.

Weltgrund und Menscheitsziel is a neatly-made brochure embodying two lectures by Professor Mausbach, the author of a well-known treatise on Augustinian Ethics and other learned contributions to philosophy. The lectures set forth the truth that in theism alone can be found a solid foundation for a philosophy of the universe and for a rational account of man's destiny. The first lecture contrasts the mechanistic and the teleological views of nature. The second goes somewhat deeply, though briefly and withal clearly, into the motives and norms of moral conduct. The treatment is critical, but on the whole and in ultimate purpose constructive.

In the storm and stress period growing out of the political break-up of Germany, Häckel's famous (or infamous) *Welträthsel* has risen into new notoriety and has once more become "the Bible of free-thought", a distinction indeed which it seems to have enjoyed all along and which only the turmoil of the war caused some people for a time to forget. The writer of the volume above (which, by the way, is the fifth in the series of "apologetic lectures" issued by the Volksverein), having in mind the position still held by Häckel amongst the freethinkers, has thought it worth while to review the *Welträthsel* somewhat at length. After a short sketch of Häckel's life and thought, he selects from "the World-riddle" the outstanding ideas and principles, each of which he unfolds and subjects to a criticism that is as searching as it is clear-cut and luminous. It might probably have been more satisfactory to many readers had the author followed the text chapter by chapter. On the other hand, his actual method is more synthetic, more philosophical, since it enables one to see Häckel's opinions in the light of principles, and to compare his many off-hand statements with the verified teachings of genuine science. Father Gerard, S.J., in his very just and clever critique of Häckel — *The Oldest Riddle and the Newest Answer*—has performed a similar service. His book is easier reading, more popular and more suited to the English-reading mind and taste. On the other hand, students who are familiar enough with German to read Dr. Meffert's more learned and more profound treatment of the same subject will be greatly benefited by a perusal of these lectures.

EARLY HISTORY OF SINGING. By W. J. Henderson. Longmans, Green, and Co. 1921.

A book that appeals primarily to the teacher or student of music, be he cleric or lay; and in a general way to the clergy who love music whether for its own intrinsic beauty or for that cultural value which is so truly an asset in the life and influence of a priest.

The name of W. J. Henderson has long stood for all that is best in music. As critic for many years on the New York *Sun* and lately the *Herald,* his comments on the doings of musicians have always been worth while. Knowledge of the various branches of his subject, good judgment in weighing the merits of composers and performers, fearlessness in expression of opinion, together with a delightful literary style, have been his distinguishing characteristics. His books have been a real educative force in a world where personal adulation and hero-worship too often distort the judgment and render it valueless.

His latest work, *Early History of Singing,* can be recommended as profitable reading to anyone interested in the art of song, whether ecclesiastical or not. It is not a history of music in general. Form, tonality, rhythm, and similar questions touching the nature of the compositions sung do not enter within the scope of the book. It is confined to vocal technic. What were the technical requirements demanded of a singer? What were the teachings of the old masters in regard to such things as breath control, attack, *legato,* registers of the voice? To do this in less than two hundred pages required a very clear insight into the subject in order to bring forward only what was of importance. Mr. Henderson's mental qualities and personal experience are just such as would enable him to solve this problem successfully. He is a teacher of singing himself; besides, as critic of one of the great metropolitan dailies he has been obliged to listen year after year to all the good, bad, and indifferent exponents of the art, nearly all of whom appear at some stage of their public career in the New York opera houses or concert halls.

The word "early" in the title covers a lapse of time extending from the beginning of the Christian era to the time of Alessandro Scarlatti, who died in 1725. As the aim of the book is to trace the origin and development of the art as known principally in opera and concert, the greater part of it is devoted to an account of the activities and teachings of the operatic school of the seventeenth century, the golden age of *bel canto.* What is unusual is to find this period placed in its proper historical perspective. It has been customary to describe it as if it sprang full-blown from the creative genius of those who were actually tickling the ears and dazzling the minds of

their audiences by their brilliant "stunts" of acrobatic vocalism. Human genius does not usually act in that way. An art which amazed Europe was not acquired in a generation. The law of human activity seems to be that progress is the result of the action of genius on what has been gained by the labor of lesser minds. Singing was no exception. Up until the birth of Italian opera at the beginning of this century, artistic singing was cultivated mainly as an adjunct to the liturgical services of the Catholic Church. In the daily round of duty there was gradually built up a body of traditions, which were handed down and perfected century after century; so that when the opera performers came into the field, they had at least sixteen hundred years of practice and experience behind them.

Mr. Henderson has very skilfully led up to his main theme by a rapid survey of the Gregorian and polyphonic periods. Of necessity the treatment accorded these earlier ages is not detailed. There is just sufficient to bring home to the reader the truth of the opening statement of the book that "the modern art of singing began with the establishment of schools for the study of the correct manner of delivering the liturgical chants of the Roman Catholic Church".

This portion of the story will be of especial interest to the student of Gregorian chant or of the works of the polyphonic masters. If he has been trained in the Solesmes method, he will probably find an odd phrase here and there strange to him; as, for instance, that Gregorian rhythm is "vague". The vagueness all depends on the point of view. Mr. Henderson qualifies the word by the phrase "as we understand it" — the "we" meaning of course the modern musician who has made no special study of plainsong. Keeping in mind that the thread of the narrative is vocal technic, there is much that will be of great value to the church singer. In fact, it may throw an entirely new light on the singing of the florid compositions of the Gregorian repertory. In the old days of the Church, singing was a very serious occupation—not a mere matter of an hour or two a week, as it is now. It is not surprising, therefore, if the ancient music makes demands of a technical nature beyond what can be reasonably expected of a seminarian or the ordinary choir member. Mr. Henderson's conclusion, drawn from the evidence presented, is undoubtedly correct. "What we learn from the monuments of these early centuries is that singing demanded first of all a command of long-flowing phrases, the fundamental requisite of a vocal art similar to that demanded by the classic operas of the Handelian era. It is evident that a perfect *legato* was the base of all singing for not less than eighteen centuries, and that violent attack, forcing of tone, and the clarion delivery of high notes came to be popularly desired

in the early part of the nineteenth century." There is the whole book in a nutshell—and it is a book well worth reading.

J. B.

A MILL TOWN PASTOR. The Story of a Witty and Valiant Priest. By the Rev. Joseph P. Conroy, S.J. Benziger Brothers, New York, 1921. Pp. 226.

The original Mill Town Pastor was introduced to the readers of this REVIEW last February. His greeting to the missionary (Fr. Conroy) who came to give the exercises at St. Agnes's on the hill above Mingo Junction, Ohio, was: "Welcome, Father, to the top of Mt. Ararat. You have Noah beaten. He came down here out of the rain, but you climbed up through the snow. [Five feet on the level!] Isn't it grand weather for the Mission? Come right in, Father, and we'll shovel the snow off you. Such a lovely day!" A mere *obiter dictum* this, but it serves to point the way to the character of Father Coffey and, we might add, to the color of the story here given us of his life. Cheeriness, brightness, sparkling wit, imperturbable good humor—they shone out on his face, illumined his speech, permeated his social life, and opened to him and his priestly cause the hearts of all who came within the range of his influence. These, however, were not surface qualities, the effervescence of good health (for Father Dan was not always robust), nor the mere scintillations of a brilliant fancy, though this was one of his assets. No, his *bonhomie* was the fruitage of a sound nature, a nature not indeed without its human faults, a nature that lent itself as a healthy stock to the engraftings of grace and a true priestly vocation.

Fortunately this buoyant, soulful priest has found a sympathetic and an understanding biographer. Fortunately, not so much for himself (Father Dan never dreamed that he had done aught worth recording), but fortunately for the readers among the clergy into whose hands this "story of a witty and valiant priest" shall fall. For there is very much in the story—no less worthy than its subject—of priestly valiancy which it will stimulate and encourage his brethren to read. Father Conroy tells of the early upbringing of Dannie by a sensible Christian mother; of his school life and preparation for the priesthood; of his early days in the ministry at Bridgeport; and then mostly of his pastorate at Mingo until his passing over the "last road".

In the latter period particularly are the manly and priestly traits of the Mill Town pastor seen at their best. He moved amongst his people a father ever kind, but firm as adamant when the good of souls required it. Friendly, yet no fawner, he won the respect of the

captains of industry and the wealthy whom he hesitated not to remind of their stewardship. Sympathetic with the toiling masses, he stood with these in their just claims to a decent livelihood. Beloved by children, he took a deep and constantly active part in whatever concerned their education—physical, intellectual, but above all religious. Though kindness itself in his dealings with the little ones, he knew when and how not to spoil the child by sparing the rod. We will let Father Conroy give an illustration in point:

> "A class of boys in the high school got a spell of coltishness and began some of their boys' irresponsible plunging and galloping. Sister warned them to settle down, but the spring was in their blood and they had to go through with it. Finally Sister complained to Father Coffey, a thing she seldom did, and then told the boys they had better expect something, as Father knew of their conduct. They settled down beautifully, but they felt the worst had not yet arrived. A week passed and they were beginning to feel easy, when one morning Father Coffey appeared and proceeded to settle the matter. He said no word, but immediately started showering blows right and left on the backs of the offenders, with a short rubber hose he had taken from his pocket. They all knew what the punishment was for and their thoughts were not of surprise but of escape. There was a large bookcase, with glass doors, on one side of the room, and in a moment the quick-witted lads had ranged themselves with their backs to it, knowing that Father would be handicapped by this background. Then they threw up their hands. Father Coffey looked them over seriously and then spoke the only words that were said all through the performance. 'Good morning, Sister. Good morning, children,' and walked out."

Another instance of his dealing with childhood—diminutive—is deserving of notice.

> "During one of his sermons a baby became restless and began to cry. The crying grew in volume until it filled the church and it became plain that either Father Coffey or the baby would have to stop. 'There are two of us preaching in this church at once,' said he, 'and I don't knew which of us is giving the better sermon. When a baby cries in church, he is telling of two things. First, that there are babies in the family; and second, that the mother has come to Mass with her baby. On the whole, I think the baby is preaching the better sermon and I'll let him go on with it. In the name of the Father, and of the Son, and of the Holy Ghost.' And he continued the Mass."

This illustrates one side of Father Dan. Here is an instance of his more habitual attitude toward the boy.

> "When the Sisters met a case that they could not manage themselves, they sent the boy over to Father Coffey to have a last talk before 'jumping off the cliff'. Father Coffey understood this phase of a boy's life and sympathized with it.
>
> 'I know how you feel, Billy,' he would say. 'You feel rotten.'
>
> 'Rotten is the word, Father. I can't stand any more school. I want to go to work.'
>
> 'But, Billy, you haven't got your education yet.'
>
> 'I've got enough. Look at how big I am sittin' in those little seats!' says Billy, wild with mortification at the thought of it.
>
> 'I know that, son. But look how little you'll be when you get out there swinging a big maul eight hours a day and shoving freight cars up and down the track. The worst of it is you'll stay little all your life. You'll never get a good job. Nowadays they're looking for a fellow with a "bean", a boy who can do some thinking. You can't think if your head isn't trained, and what training have you got? Just about enough to drive a coal wagon! You don't want to drive a coal wagon for the next fifty years, do you, Billy?'
>
> 'No, Father,' says Billy, half-aghast at that prospect.
>
> 'Listen, son. I was just like you once. I wanted to get loose, to fly up in the air, to trot all over the ground; but I had some good friends. They held me down and I am thanking them every day of my life since. Now, I'm your good friend here. Let me hold you down for a while and I'll guarantee you'll never be sorry for doing what I told you. You'll do that, now, won't you, Billy?'
>
> 'Yes, Father, I'll do it.'
>
> 'Come on, now, and we'll go down town and have some ice-cream.'
>
> 'I don't want any ice-cream now, Father. I'll go back to class.'
>
> Billy settled down to his books again, and, writes his teacher, 'we heard no more of quitting from that quarter.'"

Father Dan's ready wit never forsook him in any emergency and he seldom lost an opportunity of turning it to account.

> "One Sunday morning he was entering church to say Mass, when his eye fell upon Sue Carberry, ordinarily a very stupid and unpretentious, but to-day a highly decorated, person.

'Good morning,' said Father Coffey. 'My God, Sue, you have enough powder on your face this morning to make a batch of biscuits!'

'Father,' replied Sue, not at all disconcerted, 'I put on an extra supply. I'm going to be out all day!'"

Just one more instance of Father Coffey's adaptability to a situation:

"A widow made a second marriage. A week later the newly-wedded wife called at the rectory to have the priest settle matrimonial difficulties.

'I am unable to account for the trouble,' she said, 'as I asked the guidance of St. Joseph in my choice.'

'Poor St. Joseph!' said Father Coffey. 'That's the way people treat him. They go in front of him and make pious faces at him. Then they get behind him and shove him around until they have him over in the corner they've already picked out for him, whether he likes it or not; and they put the words into his mouth. If you had let St. Joseph take a hand in this, all would be well; but he has the name without the gain.'"

These few bits of story, it may be hoped, will whet the reader's curiosity to know more about the Pastor of Mingo Junction. The more intimately he comes to be known, the more he will be loved and admired for his virility and revered for his priestliness. For the rest, those who have read Father Conroy's *Out to Win* (Talks to Boys) and his *Talks to Parents* will know what to expect from these sketches. Father Conroy is always picturesque. He could no more be dull or prosy than could his hero.

Literary Chat.

The fourth and the fifth volume which complete the *Lexicon der Pädagogik* have but recently come to hand from the publishers (Herder, Freiburg and St. Louis, Mo.). Issued during the war, untoward conditions prevented their importation. The encyclopedia, for such it truly is, is the most important work of its kind not only in German but in any other language. Comprehensive in range, it is thorough and abreast with the times in all matters pertaining to education. The biographical and historical topics are as fully represented as the scope of such a work can allow, while the articles on subjects constituting or connected with pedagogy leave nothing to be desired. An adequate account of the work as a whole will appear in an early issue of the REVIEW.

In these days when projects of reconstruction are uppermost in the minds of all it would be well to listen to the suggestions offered by Mgr. Gibier, Bishop of Versailles, who writes almost within the shadow of the hall wherein the preliminaries looking to universal reconstruction were proposed. The illustrious prelate, eminent alike for far-seeing wisdom and force and beauty of eloquence, in his recent *Les Reconstructions Nécessaires* (Paris, P. Lethielleux) makes it unmistakably plain that no reconstruction is possible for France—and the same must be true of every other country—save on religious bases. Some folk like to think, he observes, that when a people is rich in material goods and science, it has everything. France will be all right, they say, when its fields again teem with grain and fruit, its commerce and its industries are once more speeded up, its science and letters reborn. Herein they deceive themselves. They seem to forget that on the very day when the Empire was tottering to its ruin Rome was at the zenith of material prosperity. They seem to ignore the words of Lacordaire when he says that the master works of the languages of Greece and Rome reached their supreme perfection so that they might bear witness to the truth that the morals of barbarism may be linked with the most exquisite culture of the mind. They seem to forget or to ignore the fact that a baptized people is not a herd of cattle to be improved by fattening or by enriching its pasturage. Something more than bread and the circus —and even "science"—are needed by the masses and the classes. The Bishop of Versailles has written many books, solid and eloquent. He has written none more salutary and practical than *Les Reconstructions Nécessaires*—reconstructions which he shows must affect the soul, the home, the school, the trades and professions, the parish, the state, humanity. It is a book of broad horizons, as well as of profound penetration into the bearing of sound principles on the infinitely complicated problems confronting the present age.

La Loi du Travail is a section (6th) of an extended study of the social teachings of our Lord—a brochure in the series *La Pensée et l'Œuvre Sociale du Christianisme,* which is edited by that alert protagonist of sane social principles, M. l'Abbé Lugan (Paris, Procure Générale). To the Italian series of kindred publications (Vita e Pensièro) recent accessions well worth noting are *Religione e Filosofia,* by Emilio Chiocchetti, O.F.M.—a collection of essays on certain important and timely aspects of this dual subject; *l'Origine della Famiglia* —an up-to-date critique of the evolutionary hypotheses underlying Socialism. The name of Fr. Agostino Gemelli on the title page prepares the reader for a scientific treatment of the problems discussed and a readable presentation of their solution. On neither head will he be disappointed;

Il Partito Socialista Italiano by Filippo Meda, a deputy of Parliament, is a brief tract on Italian Socialism at the present time. It ranks as number one in a series which is to deal successively with present social and political problems. (Milano, Società Editrice.)

As much of our life is taken up with persuading or trying to persuade either ourselves or other people, and as we are inevitably subject to countless persuasive influences, the process of persuasion cannot but be of general and vital interest. This fact has induced Mr. William McPherson to write a book on persuasion—*The Psychology of Persuasion* (New York, Dutton & Co.). A highly interesting and persuasive book it is. It analyzes the psychological process, both as it concerns oneself and one's fellows; and shows very clearly how in the first case the process is so apt to degenerate into self-deception, and in the second into the attempt to exploit the weaknesses of others. There are, of course, ways of avoiding these dangers. These the author happily indicates. He likewise discusses the various forms in which persuasion expresses itself—advertisements, for instance, the newspaper, moving pictures, the novel, the drama, and so on. There is also a chapter on the persuasion of the future. Obviously the work of the clergy is very largely of a persuasive character, and although they have at command methods and means not specifically considered bv Mr. McPherson, nevertheless the book contains much that the clergy will find serviceable and interesting.

Not that they will or can agree with all of the author's views. For instance, in his analysis of Cardinal Manning he depends with a confidence that is singularly naive upon Mr. Lytton Strachey's very distorted portraiture. Mr. Strachey, relying probably on Purcell's one-sided Life of Manning, fails to recognize "the dominating passion" and misplaces entirely the centre of gravity in the personality of the great English Cardinal. Mr. Strachey's, and by consequence Mr. McPherson's, portrayal of Manning are in a measure rectified by the recent biography by Mr. Shane Leslie.

Mr. McPherson is persuaded—does he persuade himself?—that "most of the opposition to the divorce laws in England proceeds from the theological belief that to increase the facilities of divorce would be to act against the principles of Christianity and 'profane the sanctity of marriage'" (p. 242). Now while he is gracious enough to allow that "as men of principle, the theologians are entitled to respect"; nevertheless he holds that, among the general public, "a more detailed consideration of the facts of the case, and especially of men and women as emotional beings, distinct and sometimes incompatible in temperament and character, is rapidly leading to the conclusion that the laws laid down by the early church ought not be made to apply to people living two thousand years later under entirely different conditions" (p. 242). After which he gravely quotes a newspaper clipping wherein Sir Arthur Conan Doyle describes the case of a migratory British workman who leaves his wife at home and journeys to, let us say, Sydney, San Francisco, Manchester, or where not, in quest of a job—moving on if he so desires. In the meantime, eating out her heart in prolonged solitude, his lonely wife falls in love with another man. Would it be "Christian charity", asks Sir Conan, to forbid her in the circumstances forming a new alliance? And yet it is just this "blasphemous assertion — with which we were eternally confronted".

Sir Arthur, as every one knows, has persuaded himself, or is persuaded by "the Angels of Light", that he is the herald of a new gospel which is to displace the old. Together with the Christian teaching on God, sin, redemption, heaven and hell, the inviolability of the marriage bond has to be supplanted. Mr. McPherson seems likewise to have registered as a disciple of the New Evangel.

Home for Good by Mother Loyola is one of the best and fortunately most widely known guide-books for young ladies passing from the convent school room into the university of life. It were well if we had a similar work to put into the hands of the young men graduating from our colleges. A book of the kind in French has recently been gathered from the writings of the eminent Catholic publicist Louis Veuillot, by M. G. Cerceau. It is published by

P. Lethielleux, Paris, under the title *Du Collège au Mariage,* with foreword by Mgr. Tissier, Bishop of Chalons. The source from which it is derived is ample guarantee both of its wisdom, prudence, practicality, and its graceful literary presentation.

Amongst the books which every Catholic girl should read, a prominent place ought to be given to *Victoire de Saint-Luc.* The daughter of a noble French family, and impetuous by temperament, she overcame herself, and devoted her life when twenty-one to the work of the Society of "La Retraite". At the outbreak of the Terror she was seized, imprisoned, and finally condemned to death for having painted and distributed emblems of the Sacred Heart. A sunbeam in the home, an earnest worker in the *Maison de Retraite,* she spread joy and the sweet odor of virtue wherever she went. A Catholic maiden could find no better type of womanhood than Victoire. Mother St. Patrick has told the story of her life and martyrdom with simplicity and reserve. Father Martindale, S.J., contributes a preface to the neat little volume, which is issued by Longmans, Green & Co.

The Political Aspects of Saint Augustine's "City of God" by the late John Neville Figgis is a work of original research and one which no student of the greatest of Latin Fathers can afford to leave unconsidered. Having outlined the general scope of the *De Civitate Dei,* Dr. Figgis discusses St. Augustine's Philosophy of History, his conceptions of the State and the Church. The two concluding lectures estimate the influence of St. Augustine on medieval and modern thought. The bibliography, while not exhaustive, is ample enough, and what is more important, is not a mere book catalogue, as is usually the case with similar lists. It is critical and evaluative of the more important sources and references.

Delivered as lectures on the Pringle-Stewart foundation at Oxford (1918), they are published in their original form, the author having prepared them for the press, although death came before he was allowed to make the final revision. This fact, together with his previous declining health, may account for a certain abruptness of style noticeable in the published lectures. (London and New York, Longmans, Green & Co.)

The boast of Catholic education rests for the most part on its practical combination of solid Catholic doctrine with the facts and rational conclusions of science. The problem has been much discussed, especially of late, how the rudiments of faith can best be imparted to the growing mind of the child. Various attempts have been made, the latest developments in psychological research have been utilized, in order to produce a text book the true import of which will firmly groove itself into the child's understanding and memory. Primarily, of course, there must be a series of clear, comprehensive suggestions for instructors; since, unless the text of the school-book be reinforced by a concise knowledge on the part of the teacher or director, the lesson becomes to the pupil a mere haze of terms which, it is granted, may at random cling to the memory but which will never assume the living, breathing form of real knowledge.

A new book entitled *Faith and Duty,* a Course of Lessons on the Apostles' Creed and the Ten Commandments for Children of Eight to Ten Years, by Judith F. Smith, with a preface by the Rev. Stanislaus St. John, S.J., merits consideration in this connexion. The manual contains three courses, comprising respectively tracts on the Creed, the Three Eminent Good Works, and the Commandments. Each course is dissected into accommodating chapters or articles, which in turn are arranged in sections sufficient for an average lesson. The plan followed in the sections is to present the general and particular aim to be attained and the thought to be maintained by the teacher, Scriptural references, an elenchus of apparatus necessary for visual impressions, notes to the teacher, the theme presented with its introduction, presentation, dissection and association, the application of the lesson, the catechetical

memory work required, and finally the expression work or actual return by the pupils of the rules and illustrations assimilated. The whole runs in harmony with the study of the Catechism, and while in some instances it is more diffuse than the ordinary Christian Doctrine class will permit, yet those who elect to use the book cannot but find many useful suggestions to clarify and impress the saving truths of faith and principles of right conduct. (New York, Benziger Brothers.)

Lay folk who perhaps were not so favored and now feel the deficit of an elaborate course of instructions, and even the more fortunate who may be desirous of a review, can easily have both demands satisfied by *Children of God*, a Summary of Catholic Doctrine for Busy People, by Mark Moeslein, C.P. In a pithy American fashion the author goes over the general points of Catholic belief, summing up dogmatic theses in one or two striking sentences, illustrating more abstruse truths by concrete examples and developing the entire theme from the fundamentals of Religion to the arresting query, "Is the Church a Failure?", together with the inevitable conclusions which must be consequent upon such an inquiry. Chapters worthy of special note are those on the Church and her ministrations. In them is wrought a chain of telling thoughts depicting her various phases, functions, attributes and notes, followed immediately by the Rule of Life for "the adopted children of God". The exposition abounds in Scriptural quotations either patent in themselves or accompanied by satisfying explanations. It might have been well if the chapter on Devils had contained more direct reference to the cult of Spiritism; if, likewise, a full chapter had been devoted to the more general negations of Catholic doctrine in order that their pernicious influences might be more successfully averted. (C. Wilderman Co., New York.)

Books Received.

SCRIPTURAL.

MEMENTO DU NOUVEAU TESTAMENT. Par le R. P. Gervais Quénard, des Augustins de l'Assomption, Lauréat de l'Académie français. Maison de la Bonne Presse, Paris. 1921. Pp. 376. Prix, 4 *fr.* 50; 4 *fr.* 95 *franco.*

THEOLOGICAL AND DEVOTIONAL.

DE PRAECEPTIS DEI ET ECCLESIAE. Scholarum Usui accommodavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipotana. (*Summa Theologiae Moralis*, II.) Editio tertiadecima, ab auctore adaptata (5000 exemplarium). Cum Approbatione Ordinariatus Brixinensis et Superiorum Ordinis. Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae et Neo Eboraci: apud Fridericum Pustet. 1921. Pp. 837. Pretium, $4.25.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerpta e *Summa Theol. mor.* R. P. Hier. Noldin, S.J. a Dr. Carolo Telch, quondam professore Theologiae moralis et Iuris canonici in Pontificio Collegio Iosephino, Columbi; Ohioensis, U. S. A., et ab eodem secundum novum codicem iuris canonici denuo recognita. Editio 5a. Oeniponte (Innsbruck, Tirol, Austria, Europa): Typis et Sumptibus Fel. Rauch (L. Pustet); Ratisbonae, Romae, Neo Ebroaci et Cincinnati: apud Fridericum Pustet. 1920. Pp. xlii—602. Pretium, 40 *Mk.*

LE GOUVERNEMENT DE SOI-MÊME. Essai de Psychologie Pratique. Par Antonin Eymieu. Première Série: Les Grandes Lois. Quarante-et-unième édition. Pp. 340. Prix, 7 *fr.* Deuxième Série: L'Obsession et le Scrupule. Vingt-cinquème édition. Pp. 371. Prix, 7 *fr.* Perrin & Cie., Paris. 1921.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS. For All Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Dogmatic Series, Vol. II. Joseph F. Wagner, Inc., New York; B. Herder, London. 1921. Pp. x—562.

LE MOTIF DE L'INCARNATION ET LES PRINCIPAUX THOMISTES CONTEMPORAINS. Par le R. P. Chrysostome, O.M.I. Marcel Cattier, Tours. 1921. Pp. 453. Prix, 12 *fr.* 50 *franco.*

PRAELECTIONES IURIS MATRIMONII ad Normam Codicis Iuris Canonici tertio edidit Th. M. Vlaming, e Lyceo Pontificii Seminarii Romani doctor iuris utriusque, in Curia dioecesana Harlemensi matrimoniorum Defensor, Parochus ad Nativ. B. M. Virg. de Berkel et Rodenrijs, in Seminario Warmundano olim Iuris Canonici Professor. Tomus II. Sumptibus Societatis Editricis Anonymae, olim Paulus Brand, Bussum in Hollandia. 1921. Pp. 431. Prix: broché, 5 *Fl.*; relié, 6 *Fl.* 25.

EPITOME IURIS CANONICI. Cum Commentariis. Ad Scholas et ad Usum Privatum. Tomus I: Libri I et II Codicis iuris canonici. A. Vermeersch, S.I., Doctor Iuris Canonici et Civilis, Professor Theologiae Moralis in Pontificia Universitate Gregoriana, et J. Creusen, S.I., Professor Theologiae Moralis et Iuris Canonici in Collegio Maximo S. I. Lovaniensi. Mechliniae et Romae: H. Dessain; Brugis: Beyaert; Bruxelles: Dewit. 1921. Pp. xii—392. Prix, 12 *fr. net.*

LE MYSTÈRE DE LA TRÈS STE. TRINITÉ. Par le R. P. Édouard Hugon, des Frères Prêcheurs, Maitre en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. Troisième édition. Pierre Téqui, Paris. 1921. Pp. viii—374. Prix, 5 *fr.*

LE MYSTÈRE DE L'INCARNATION. Par le R. P. Édouard Hugon, des Frères Prêcheurs, Maitre en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. Deuxième édition. Pierre Téqui, Paris. 1921. Pp. vii—350. Prix, 5 *fr.*

REPETITORIUM THEOLOGIAE FUNDAMENTALIS a P. Virgilio Wass, O.M.Cap., a Werfenweg (Salisburgi), Lectore S. Theologiae dogmaticae approbato, Magistro Clericorum. Provinciae Tirolis Septentrionalis conscriptum. 1.—5. mille. (*Theologia Systematica Theoretica Generalis.*) Oeniponte (Innsbruck, Tirol, Austria, Europa): Sumptibus Feliciani Rauch. 1921. Pp. 328. Pretium, 30 *Mk.*

GRANDEURS ET DEVOIRS DE LA VIE RELIGIEUSE. Par Mgr. Plantier. Nouvelle édition avec une Lettre-Préface du Cardinal de Cabrières. Pierre Téqui, Paris. 1921. Pp. 207. Prix, 3 *fr.*

A STRING OF SAPPHIRES. Being Mysteries of the Life and Death of Our Blessed Lord and Saviour Jesus Christ put into English Rhyme for the Young and Simple. By Helen Parry Eden, Tertiary of the Servants of Mary. P. J. Kenedy & Sons, New York. 1920. Pp. xiii—173. Price, $3.50; $3.60 *postpaid.*

DE POENIS ECCLESIASTICIS. Scholarum Usui accommodaverat H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Codici Iuris Canonici adaptavit A. Schönegger, S.J., Docens Ius Canonicum in Universitate Oenipontana. Editio duodecima (CIC adaptata prima). (Complementum Primum *Summae Theologiae Moralis.*) Fel. Rauch, Oeniponte; apud Fridericum Pustet, Ratisbonae, Romae et Neo Eboraci. 1921. Pp. 120.

JÉSUS-CHRIST PROPHÉTISÉ. Par M. l'Abbé Eugène Duplessy, Directeur de *La Réponse,* (Cours supérieur de Religion, 10.) Maison de la Bonne Presse, Paris. 1921. Pp. 79. Prix, 0 *fr.* 80 *franco.*

DIE ABSOLUTIONS- UND DISPENSVOLLMACHTEN DER SEELSORGER UND BEICHTVÄTER. Nach dem Codex Juris Canonici. Für die seelsorgliche Praxis zusammengestellt und kurz erläutert. Von P. Emil Seiter, C.S.Sp. Zweite, verbesserte Auflage. Druck und Verlag des Missionshauses, Knechtsteden b. Dormagen (Rhld.). 1921. Seiten vii—94. Preis, 6 *Mk.*

ENFANT, QUE FERAS-TU PLUS TARD? Par M. l'Abbé R. Cocart, Aumônier des Hospices, Boulogne-sur-Mer. Pierre Téqui, Paris. 1921. Pp. 67. Prix, 1 *fr.* 25 *franco.*

PRAKTISCHE UBUNG DES PARTIKULAREXAMENS. Von P. Johannes Hoffmann, C.S.Sp. Druck u. Verlag d. Missionshauses Knechtsteden. 1921. Seiten 32. Preis, 1 *Mk.* 60.

MARRIAGE AND DIVORCE. By the Rev. A. P. Mahoney, Professor of Sacred Scripture in St. Peter's Seminary, London. With a Foreword by the Right Rev. Michael Francis Fallon, D.D., Bishop of London. The Catholic Unity League of Canada, St. Peter's Seminary, London, Ont. Pp. 20. Price, $0.07; $6.00 a hundred.

ST. PAUL A PAPIST "BY REVELATION". By the Rev. T. J. Agius, S.J. (C232). Catholic Truth Society, London. 1921. Pp. 16. Price, *twopence.*

PHILOSOPHICAL.

LEXIKON DER PAEDAGOGIK. Im Verein mit Fachmannern und unter besonderer Mitwirkung von Prof. Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Lateinschulrector a. D. Baende IV und V: "Praemium bis Suggestion" und "Sulzer bis Zynismus". Nachtraege, Namen und Sachverzeichniss. Freiburg, Brisg.: Herder. 1915-1917. Seiten 1347 und 1307. Price, $6.00 per vol.

COURS DE PHILOSOPHIE. Suivi de l'Histoire de la Philosophie. A l'Usage des Candidats au Baccalauréat ès Lettres. Par le Père Ch. Lahr, S.J., Professeur de Philosophie. Tome Premier: Psychologie, Logique. Pp. xii—754. Tome Second: Morale, Métaphysique, Histoire de la Philosophie. Pp. vii—748. Vingt-troisième édition entièrement refondue. Gabriel Beauchesne, Paris. 1920.

THE LABOR PROBLEM AND THE SOCIAL CATHOLIC MOVEMENT IN FRANCE. A Study in the History of Social Politics. By Parker Thomas Moon, Instructor in History in Columbia University. Macmillan Co., New York. 1921. Pp. xiv—473.

LE NATURALISME DEVANT LA SCIENCE. Par Antonin Eymieu. Perrin & Cie., Paris. 1911. Pp. xi—365. Prix, 7 *fr.*

MORAL PRINCIPLES AND MEDICAL PRACTICE. The Basis of Medical Jurisprudence. By Charles Coppens, S.J. New and enlarged edition by Henry S. Spalding, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 320. Price, $2.50; $2.65 *postpaid.*

ETHICA SPECIALIS. Editio 1a et 2a. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae,* VIII.) Typis et Sumptibus Feliciani Rauch, Oeniponte. 1921. Pp. 303. Pretium, 48 *Mk.*

ETHICA GENERALIS. Editio 1a et 2a. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae,* VII.) Typis et Sumptibus Feliciani Rauch, Oeniponte. 1920. Pp. viii—228. Pretium, 30 *Mk.*

THE MORALITY OF THE STRIKE. By the Rev. Donald Alexander McLean, M.A., S.T.L. Introduction by the Rev. John A. Ryan, D.D. P. J. Kenedy & Sons, New York. 1921. Pp. x—196. Price, $1.75; $1.85 *postpaid.*

MANIFESTATIONS DIABOLIQUES CONTEMPORAINES. Par Comte Emmanuel de Rougé. La suprême malice du diable au XX^e siècle est de se faire ignorer. Il se contente de tirer les ficelles du Magnétisme, du Spiritisme, de la Théosophie, de la Franc-Maçonnerie et du Bolchevisme. Division de ce livre: 1° Le démon existe réellement. — 2° Il intervient dans le monde des humains. Pierre Téqui, Paris. 1921. Pp. viii—63. Prix, 2 *fr.* 45 *franco.*

PSYCHO-ANALYSIS AND CHRISTIAN MORALITY. By E. Boyd Barrett, S.J., Ph.D. Catholic Truth Society, London. 1921. Pp. 16. Price, *twopence.*

LITURGICAL.

NOTES ON THE RUBRICS OF THE ROMAN RITUAL. By the Rev. James O'Kane, Senior Dean, St. Patrick's College, Maynooth. New edition, revised and edited by the Most Rev. Thomas O'Doherty, D.D., Bishop of Clonfert. James Duffy & Co., Ltd., Dublin. 1921. Pp. xvi—532. Price, 16/–; 16/9 *postpaid.*

HISTORICAL.

HENRY EDWARD MANNING. His Life and Labors. By Shane Leslie, M.A., King's College, Cambridge. With six illustrations. P. J. Kenedy & Sons, New York City. 1921. Pp. xxiii—516. Price, $7.50; $7.65 *postpaid.*

BRIEFE DER KATHARINA VON SIENA. Ausgewaehlt, uebersetzt und eingeleitet von Dr. Maria Maresch, Wien. Volksvereinsverlag, M. Gladbach. 1921. Seiten 253. Preis, 15 *Mk.*

MLLE. LOUISE HUMANN (1766-1836). Une Française d'Alsace. Par Mme. Paul Fliche. Avec une Préface du R. P. Schaffner, Supérieur général des Prêtres de Notre-Dame de Sion. Pierre Téqui, Paris. 1921. Pp. xv — 189. Prix, 4 *fr. franco.*

THE ENGLISH DOMINICANS, 1221-1921. In twelve pamphlets. I: *The Foundation.* By Bede Jarrett, O.P. Pp. 24. II: *In Public Life.* By Walter Gumbley, O.P. Pp. 28. III: *In Theology.* By Walter Gumbley, O.P. Pp. 24. IV: *The Bible.* By Hugh Pope, O.P. Pp. 36. V: *Their Ascetical Teaching.* By Bede Jarrett, O.P. Pp. 27. VI: *As Preachers.* By Walter Gumbley, O.P. Pp. 24. VII: *In Literature.* By Edwin Essex, O.P. Pp. 28. VIII: *At the Reformation.* By Bede Jarrett, O.P. Pp. 28. IX: *The Period of Eclipse.* By Robert Bracey, O.P. Pp. 28. X: *Their Second Spring.* Pp. 24. XI: *The Nuns.* By Sister Mary Benevenuta, O.P. Pp. 29. XII: *The Third Order.* By Fabian Dix, O.P. Pp. 20. Catholic Truth Society, London. 1921. Price, *twopence* each.

IRELAND AND THE ULSTER LEGEND, or the Truth about Ulster. Statistical Tables compiled from Parliamentary Blue Books and White Papers, etc. By W. A. McKnight. With Notes and Observations by the Compiler and Foreword by Sophie Bryant, D.Sc., Litt.D. Encyclopedia Press, Inc., New York. 1921. Pp. 96. Price, $0.50.

LES SUBVENTIONS DES DÉPARTEMENTS ET DES COMMUNES AUX ENFANTS INDIGENTS DES ÉCOLES PRIVÉES. Par Auguste Rivet, Avocat à la Cour de Lyon, Professeur à la Faculte cath. de Droit, Membre de l'Office départemental des Pupilles du Rhône. Éditions de "la Documentation Catholiques", Maison de la Bonne Presse, Paris. 1921. Pp. 31. Prix, 0 *fr.* 55 *franco.*

THE HOLY OFFICE AND THE Y. M. C. A. By the Right Rev. M. F. Fallon, D.D., Bishop of London. The Catholic Unity League of Canada, St. Peter's Seminary, London, Ont. Pp. 14.

AD UNIVERSAM CHRISTI PLEBEM. Epistola de Ecclesiarum Christianarum adunatione. Approbata et promulgata ab Episcopis Communioni Ecclesiae Anglicanae adscriptis et adhaerentibus in Conventu Lambethano Sexta vice celebrato mense Julio Anno Domini MDCCCCXX. Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1921. Pp. 7.

Every Eucharistic Tabernacle Safe Owner Knows

— that price reductions which are merely price *deflations* cannot affect an article of merit that has always been honestly priced in just relation to its cost.

THE normal cost of higher standards of material and definite improvements are in proportion to the increased cost of the Safe. In addition to the cost of such improvements has been the general advance in labor and materials. Wage scales of highly specialized skilled men remain fixed. And labor costs outweigh four to one the expense of materials in the Eucharistic Tabernacle Safe.

What could speak more eloquently for the inherent merit and intrinsic worth of this Tabernacle than the evenly sustained demand for it at a uniform standardized price under all conditions.

Purchasers of the Eucharistic Tabernacle Safe today are guaranteed against loss through reduction in price by the manufacturer. There cannot be any price reduction.

You will eventually want this Tabernacle in your altar. Get the facts now. Ask your Church Goods dealer for descriptive literature or write us.

MATRE & COMPANY

"The Church Goods House"

(Dep't. J) 76-78 West Lake Street • • Chicago, Ill.

If your Church-Goods Dealer cannot supply you with descriptive literature and detailed information, write us.

THE CHURCH GOODS HOUSE — MATRE & CO — CHICAGO

WHY BE IN DOUBT?

The Priest at Mass is assured that candles lighted are *Rubrical Candles* when he sees *the percentage of beeswax stamped on the candles.*

Ask for *stamped* candles.

We can supply you.

Guaranteed–Stamped Beeswax Candles

Immaculata Brand Pure Beeswax Candles
(Guaranteed 100% Beeswax)

Ritual Brand—Rubrical Mass Candles
(Guaranteed 60% Beeswax)

Cerita Brand—Rubrical Benediction Candles
(Guaranteed 51% Beeswax)

WE STAMP OUR FIRM NAME, THE BRAND AND THE PERCENTAGE OF BEESWAX ON EACH CANDLE

We are the originators and the sole manufacturers of the Olive Oil-Vaxine Candle for the Sanctuary Lamp known to the trade as

Olivaxine Candle

This oil Candle has the approval of the Bishop of the Diocese of Syracuse.

Write For Illustrated Catalogue

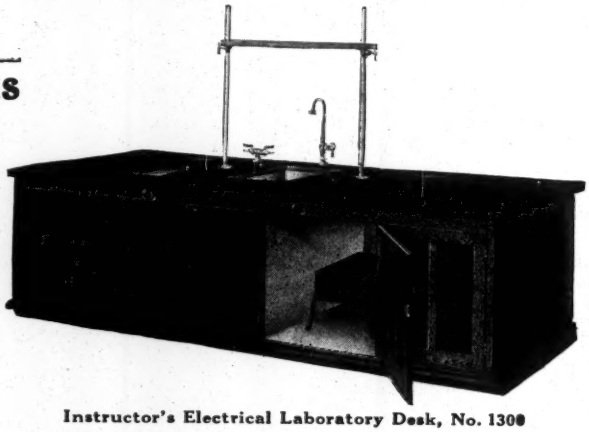
E. J. Knapp Candle and Wax Co., Inc.

501-527 Free St., Syracuse, N. Y.

Our complete line of Candles and Sanctuary Supplies is sold by all leading Church Goods Supply Houses

One or Two Laboratory Desks —or a Hundred

No matter what your requirements in the way of Laboratory Furniture—how much equipment, for what purpose or how soon you need installation—this house, as the premier institution of its kind in America, is qualified to serve you satisfactorily.



Instructor's Electrical Laboratory Desk, No. 1308

Kewaunee Laboratory Furniture

Stands for leadership—as an engineering and as a manufacturing product. It is recognized as such by scientific authorities who have used Kewaunee Equipment for years.

You will find Kewaunee installed in the leading schools and colleges of the country. For full information and a copy of the Kewaunee Book, address the main office at Kewaunee.

New York Office:
70 Fifth Avenue

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS

107 Lincoln Street
Kewaunee, Wis.

Branch Offices:

Chicago Minneapolis Kansas City Atlanta Alexandria, La. Phoenix Columbus Houston Little Rock Los Angeles Oklahoma City Denver Spokane Jackson, Miss. Toronto, Can.

Cyclone Fence

In Wire or Iron

Beautiful and dignified patterns in wire or iron, for Cemeteries, Parks, Churches, Hospitals, Seminaries, Schools, etc. Establishes privacy and security: protects all property enclosed.

Free advisory service will be cheerfully rendered by our engineering department. When desired, we erect fencing anywhere at a nominal charge. Let us know your requirements.

Look for the "Red Tag" The Mark of Quality

CYCLONE FENCE COMPANY

Waukegan, Illinois

Factories: Waukegan, Illinois; Cleveland, Ohio; Fort Worth, Texas

Branch Offices {Chicago St. Paul Minneapolis Indianapolis Detroit Rochester Philadelphia
{New York Baltimore St. Louis Oakland Portland San Francisco Los Angeles

The leading Church Towers everywhere are being supplied with **Bells** from the

MENEELY BELL CO.

220 Broadway New York City

TROY, N. Y.

Chalices, Ciboria, Oil Stocks, and Pyxes

Exclusive in design, superior workmanship and best materials. We will submit estimates for your special orders, either in solid gold or sterling silver, and heavy gold plated. Your patronage solicited.

LOUIS J. MEYER, Incorporated

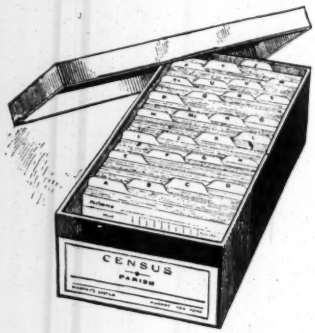
804-806 Walnut Street Philadelphia, Pa.

"Quality and Service Our Motto"

Authorized to handle the Sacred Vessels for Re-gilding and Repairing

D. P. Murphy Co.

THE PARISH CENSUS CARD INDEX SYSTEM



14 BARCLAY ST.
NEW YORK

Rochester Novelty Works

Manufacturers of

Church Specialties

Card Frames
Envelope Holders
Book Holders
Steel Poor Boxes
Fire Proof Censer Cabinets
Folding Confessionals
Folding Catafalques, etc.

Prices on request

No. 5 Lundys Lane
Rochester, N. Y.

Annunciation Panel (Copyright 1920)

THE SCULPTOR owes a great debt to the Catholic Church; yet he has made some return, for in every encouragement extended to him he has found the inspiration that made possible those marvels of his art that have done so much toward bringing to the worshiper a keener and more intimate appreciation of the glories of his Faith. Thus Art and Religion have become inseparably entwined in the most perfect communion the ages have witnessed—and one that will unquestionably endure forever.

So completely has this harmony been established that to think of one is almost to think of the other.

And when one thinks of Ecclesiastical Sculpture it is quite natural to think of BERNARDINI'S.

Bernardini Statuary Company

Ecclesiastical Sculptors and Designers

Statuary : : Stations of the Cross : : Altars

Studios: 28 Barclay Street New York City

About the Lighting of Your Church

SPECTACULAR ILLUMINATION AND COMMERCIAL EFFECTS ARE OUT OF PLACE IN THE CHURCH

Why not obtain expert advice based on knowledge of what should be and the experience gained in lighting over 25,000 churches in the past sixty years.

I. P. FRINK

INCORPORATED

24TH STREET AND 10TH AVENUE, NEW YORK

BOSTON, MASS. 55-61 High Street
CHICAGO, ILL. 75 W. Jackson Blvd.
CLEVELAND, OHIO 813 Superior Ave., N. W.
DETROIT, MICH. 72 Jefferson Ave.
PHILADELPHIA, PA. 210-12 No. Broad St.
PITTSBURGH, PA. 100-102 Wood St.
ST. LOUIS, MO. 501-505 No. Third St.
SAN FRANCISCO, CAL. Second & Howard Sts.
SEATTLE, WASH. 1020 First Ave., South.
MONTREAL, QUE. 450-452 St. James St.
TORONTO, ONT. 10 Front St., East.
WINNIPEG, MAN. 385 Portage Ave.

J. FISCHER & BRO.
Specialize in Church Music

Address all your orders
for
Church and School Music
TO
J. FISCHER & BRO.
Fourth Avenue at Astor Place
NEW YORK

The publications of all American and Foreign Houses supplied.

Music sent on approval when requested

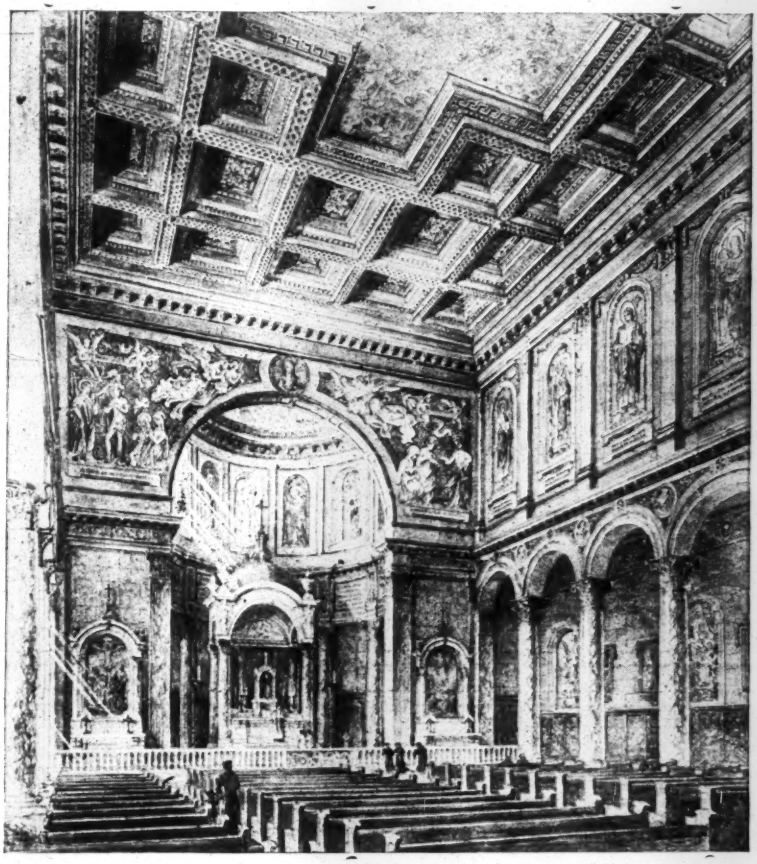
Publishers of
FISCHER EDITION

WILLIAM J. FEELEY

Ecclesiastical Wares
Gold – Silver – Brass

In the selection of Altar Vessels in gold and silver or Sanctuary Wares in Brass or Bronze I would be pleased to advise on this subject. My many years experience in the production of ecclesiastical Art Metal goods and medals is at your service.
A letter of inquiry will bring you a whole lot of information that will be of interest.

William J. Feeley
Jackson Bldg., 511 Westminster St.
PROVIDENCE, R. I.



Church Decoration is our Specialty

For fifteen years we have served the Catholic Clergy, and our patrons will gladly testify to our ability as high-class Church Decorators, and to our integrity and honesty.

Our Mr. Hercz spent many years in Rome and other European cities, and brought to this country his experience in Painting and Church Architecture.

We will gladly furnish sketches and estimates to any Catholic Priest who contemplates improvements in his Church. We do, and have done work in all parts of the United States and Canada.

Arthur Hercz Studios

756 Waveland Ave. Chicago, Ill.

Church Bazaars, Festivals, Etc.

Church Institutions have been buying our goods with perfect satisfaction for over 30 years.

This is because we carry a large selection of merchandise especially suitable for such purposes at unusually low prices.

Our Goods Assure Profits Because They Are Useful, Attractive and Appealing

Novelties and Souvenirs, Rare and Unique
Wheels of Fortune, Games, Etc.

This large Catalogue free to clergymen and buying committees.

Ask for 94L

See our advertisement in the Official Catholic Directory, page 42.

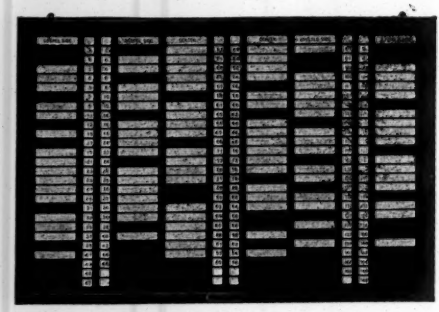
N. SHURE CO.

Wholesale Notions, Variety Merchandise

Chicago

PEW DIRECTORY

Shows the Names of all Pew Renters



Should be placed in every Church. Is a convenience to visitors, and an incentive to members to become Pew holders.

Made to order, according to the layout of the Pews in Church wherein they are to be used. Frames made to match any interior trim.

Upon receipt of arrangement and numbering of Pews, we will submit sketch and price

UNIVERSAL REGISTER CO.

Established 1903

226-232 West Ontario St. Chicago, Illinois

Edward J. Koenig
President

Francis F. Altmeyer
Vice President

Hubert Gotzes, Inc.

Manufacturers and Importers of

Catholic Church Goods

United States Office:
Otis Building
10 La Salle St., Chicago, Illinois

Art Weavery:
Crefeld, Germany

Ecclesiastical Art Metal Works:
Altena, Germany

Church Vessels

Chalices, Ciboria, Ostensoria, etc., etc., made of Pure Gold and Silver.

Finest Enamel and Niello Work.

Church Regalia

Vestments, Banners and Canopies: in Silk Damask, Silk-Velvet- Silver- and Gold-Brocade.

Genuine Gold and Silver guaranteed; does not tarnish.

Finest Embroidery and Workmanship.

Antique Art.

Unexcelled in every respect.

Altar Linens

Albs, Rochettes and Fine Laces.

Stained Glass Windows

Imported free of duty from the studio of Dr. Heinrich Oidtmann & Co., Linnich, Germany.

Purveyors to His Holiness
Pope Benedict XV

Tyrolese Art Glass Company and Mosaic Studios

NEUHAUSER, DR. JELE & COMPANY

INNSBRUCK CINCINNATI VIENNA

Established 1861

Appointed 1887 by His Holiness Pope Leo XIII:

Apostolico Istituto Premiato dalla Santa Sede

A countless number of Memorial Windows and Art Mosaics, furnished by this foremost Institute of Ecclesiastical Art, decorate churches and cathedrals of America, Europe, Asia, and Australia.

Designs cheerfully submitted ; references and estimates gladly given.

Tyrolese Art Glass Company

L. WOSECZEK, Artist, Importer

436 Main Street Cincinnati, Ohio

Stewarts IRON FENCE STANDARD OF THE WORLD

Over 300 Substantial Designs

Iron Fence Arches Entrance Gates
Lawn Settees and Vases
for
Cemetery, Church, Hospital, School, Residence Property

Send for Catalogue

The Stewart Iron Works Co., Incorporated

920 Stewart Blk., Cincinnati, Ohio

"The World's Greatest Iron Fence Builders"

JOE W. McCARTHY

MEMBER AMERICAN
INSTITUTE OF ARCHITECTS

RECENTLY COMMISSIONED TO
DESIGN AND SUPERVISE
THE CONSTRUCTION OF THE NEW
ARCHDIOCESAN SEMINARY
FOR HIS GRACE
THE ARCHBISHOP OF CHICAGO

THE PATRONAGE OF THE CLERGY
IS RESPECTFULLY SOLICITED

139 N. CLARK STREET
CHICAGO, ILL.

Specialists
in
Marble
Altars

Communion
Railings

Baptismal
and
Holy Water
Fonts

Pedestals

Statues

Groups

Bas-reliefs

High Reliefs
Portrait
Busts
and
Panels

Stations
of the Cross
and
Panel Work
in
Marble or
Venetian,
Florentine or
Roman
Mosaics

Special Designs
for work in
Gold, Silver
Brass, Bronze
or
Wrought Iron

Anything
in
Artistic
Mosaic
or
Metal

The above is a photograph of a Pieta Group recently erected by us in St. Edward the Confessor Church, Philadelphia, Rev. Thomas McCarty, Rector. This Pieta, one of the finest examples of ecclesiastical art ever brought to America, is a perfect reproduction of Michael Angelo's Pieta in St. Peter's, Rome, and was sculptured from the actual model made from the Michael Angelo Pieta by special permission of the Vatican authorities.

THE McBRIDE STUDIOS, Inc.

Pietrasanta, Carrara, Italy

AMERICAN OFFICE

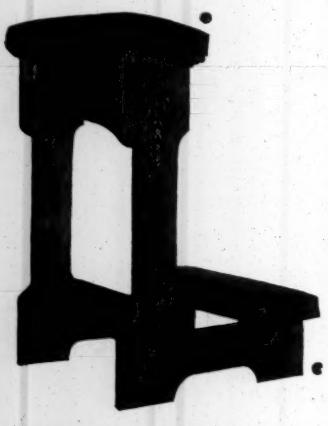
41 Park Row (opposite City Hall)

NEW YORK CITY

Designers - Sculptors - Modellers - Carvers and Cutters

of Artistic Marble Work in Genuine Carrara Marble
and Semi-Precious Stones

CHURCH FURNITURE



No. 19 Prie Dieu

This Prie Dieu in best quality Oak with a golden-oak finish, upholstered in Chase Leather, for $11.00.

The Tiffin Manufacturing Co.

L. B. 425 Tiffin, Ohio

Incorporated 1874

ALTARS, PEWS, PULPITS, VESTMENT CASES, ALTAR-RAILINGS, CONFESSIONALS, SANCTUARY BENCHES, ETC.

Write for Designs and Prices

Always mention Style of Architecture

That Rare Excellence of Quality

So essential to works of art and so insistently demanded by discriminating buyers of ecclesiastical productions, is ever present in the art creations of Daprato Studios.

Altars, Railings
Statues, Stations
Stained Glass Windows

Executed in accordance with the highest standards of art. Send for proof.

DAPRATO STATUARY COMPANY

Pontifical Institute of Christian Art

766-770 W. Adams St.
CHICAGO, ILL.

51 Barclay St.
NEW YORK, N. Y.

MADE FOR HOLY FAMILY CHURCH
CINCINNATI, OHIO

EMIL FREI
ART·GLASS·CO

ST·LOUIS·MO
3934·S·GRAND

MUNICH BAVARIA
BRANCH · STUDIO

ART·GLASS
WINDOWS

AND GLASS
MOSAIC

OUR WORK IS REPRES
ENTED IN LARGE AND
SMALL CHURCHES THRU
OUT THE COUNTRY·WE
WILL BE PLEASED TO
SUBMIT PHOTOS : DESIGNS

ESPECIALLY
FOR
CHURCHES

"One room into many—many into one"

Expresses the need and use in church buildings everywhere for

WILSON

Standard for Forty-five Years

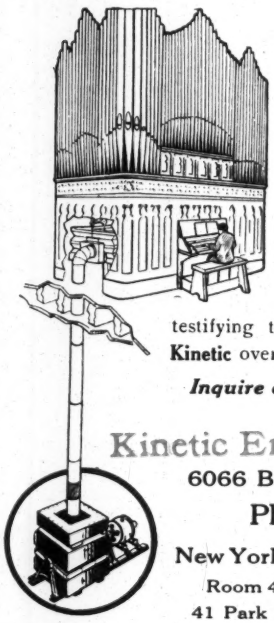
Rolling and Folding Partitions

Wherever used, forever indispensable. Their simplicity, ease of operation, durability and harmonious beauty have won unqualified approval from more than 38,000 churches and public institutions.

Write for illustrated booklets

THE J. G. WILSON CORPORATION
8 WEST 40th ST., NEW YORK
OFFICES IN THE PRINCIPAL CITIES

KINETIC ORGAN BLOWERS



Are supplying wind for the organs in 169 Catholic Churches in New York City and Brooklyn, and 46 in the City of Philadelphia, a total of 215 in the Catholic churches of these two cities.

A Wonderful Record

testifying to the superiority of the **Kinetic** over all other Organ Blowers.

Inquire of Kinetic Users

Kinetic Engineering Co.
6066 Baltimore Ave.
Philadelphia, Pa.

New York City
Room 418
41 Park Row

Boston
Room 15
15 Exchange St.

Van Duzen Bells

Formerly Van Duzen & Tift

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.
Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

Send for catalogue

The E. W. Van Duzen Co.
Buckeye Bell Foundry
428-434 East Second Street
CINCINNATI - - - OHIO

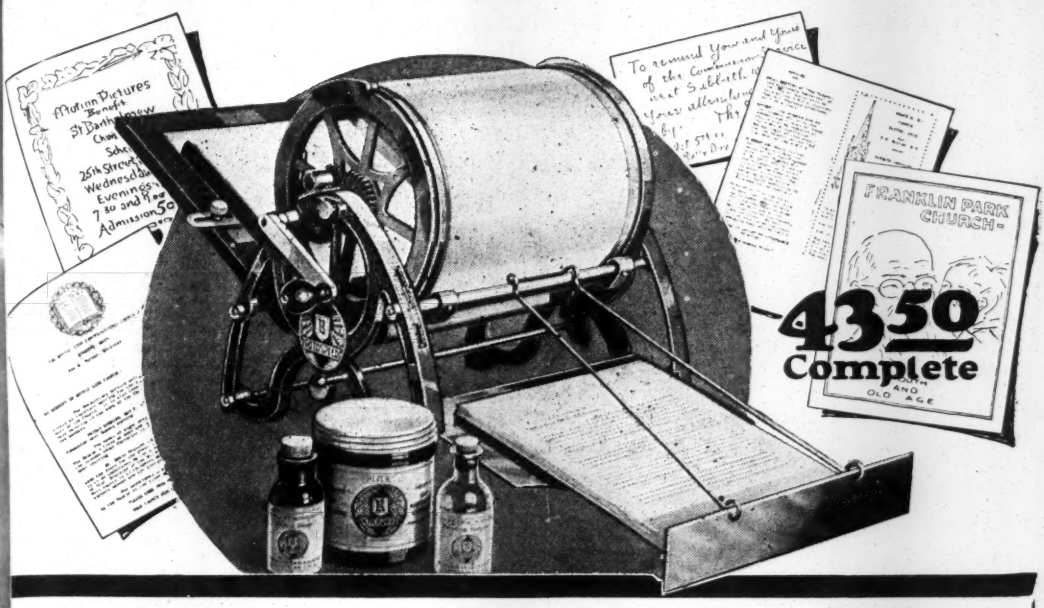
EVERYTHING FOR YOUR PARISH HALL

Stage Scenery and Moving Picture Equipment

And other usual and unusual items furnished on our special plan. Investigation invited.

THE McVICKER FIREPROOF CURTAIN CO.

5312 Winthrop Avenue
Chicago, Illinois



Free Trial to Priests

We will send to any priest a Rotospeed Stencil Duplicator with all supplies furnished, as illustrated above, including the ink, stencil paper and everything you will need to produce 24 different jobs.

Church Advertising

20c Per Week

The Rotospeed Stencil Duplicator will print form letters with the clean-cut appearance of neatly typed originals. It will print illustrated folders, notices, statements, invitations, menus —anything that can be typewritten, hand-written, drawn or ruled—at the rate of 50 to 75 copies per minute and at a cost of only about 20 cents per thousand.

With the aid of a Rotospeed you will be able to get more co-operation from your people in all departments of church work, helping to solve the problem of finance for the church and allied institutions.

Mail This Coupon Now

ROTOSPEED STENCIL DUPLICATOR

is used by priests in all parts of the country. We will gladly send you samples of some of the work used by other Catholic churches and show you how you, too, can use the Rotospeed to your profit and advantage.

Mail Now

Mail the coupon. Let us send you full details of our free trial offer and show you how you can test the Rotospeed in your own work, as if you owned it, without obligation or cost. Sign and mail the coupon now.

THE ROTOSPEED COMPANY

577 E. Third Street
Dayton, Ohio

FREE TRIAL

THE ROTOSPEED COMPANY
577 E. Third Street, Dayton, Ohio

Please send me, without obligation, details of your free trial offer, descriptive booklet and samples of Rotospeed work used by other Catholic institutions.

Name .....

Address .....

Unification of Catechetical Teaching

Revised in Accordance
with the

CODE OF 1918
CHRISTIAN BROTHERS'
SERIES OF
CATECHISMS

It is the Only Complete Uniform Course of Christian Doctrine by Grades, from Kindergarten to Seminary

This series introduced in your Day and Sunday School will meet the great demand of the times, being widely recognized now as unique in respect to precision and comprehensiveness.

For further information, address the publisher.

John Joseph McVey, Publisher, 1229 Arch Street Philadelphia, Pa.

Woodward & Tiernan Ptg. Co., 309 North 3rd St., St. Louis, Mo.
Western and Southern Agents

The Beneficial Saving Fund Society of Philadelphia

1200 CHESTNUT STREET

Deposits, 23 Million Dollars - Number of Depositors, 20,000

Interest 3.65 % per annum. We solicit the care of your savings. Accounts opened by mail

For Ash Removal—

Complete G&G Telescopic Hoist Equipment Assures—

SAFETY: Sidewalk opening is *always* fully guarded by G&G Sidewalk Doors and Spring Guard Gates.

SPEED: Cans are raised at speed of 30 ft. to 60 ft. per minute, depending upon model used.

ECONOMY: Much labor is saved because one or two men can easily do the work of from three to six men, depending on model used and volume of ashes to be removed.

Hundreds of schools and churches are now using G&G Ash Removal Equipment. We will gladly inform you as to best model adapted for *your* use and cost. . . . .

Write for New Booklet
"G&G Ash Removal Equipment"

GILLIS & GEOGHEGAN

531 West Broadway, New York

Makers of

The G&G Telescopic Hoist
with Automatic Gear Shifting Brake Device and Silencer

(Reg. U. S. Pat. Off.)

"Orphan Asylum Society of the City of Brooklyn

1435 Atlantic Avenue

BROOKLYN, NEW YORK

GENTLEMEN:

It gives me pleasure to say that the Marbleloid Flooring you installed in our dining room, kitchen and different halls has given great satisfaction. The work was done about four or five years ago, and we find your material most sanitary and desirable.

Very truly yours,

F. A. HINSCHMEN,
Superintendent."

Architects Everywhere

Recommend

MARBLELOID

The Universal Flooring

For all purposes where long-wearing qualities, beauty of appearance are paramount considerations. It is sanitary, being absolutely waterproof, and it is fireproof—and can't dust, rot or splinter.

Marbleloid has been installed in hundreds of Catholic Churches and Institutions. The most economical flooring that can be laid. Write for booklet. Investigate.

Let Us Solve Your Flooring Problems

THE MARBLELOID COMPANY

461 Eighth Avenue at 34th Street

NEW YORK CITY

Pittsburg Detroit Washington Cleveland Norfolk Philadelphia Boston Knoxville Minneapolis Cincinnati Montreal

Ornamented Candles

The beauty and appropriateness of design, combined with the chasteness and harmony of coloring, are distinctive features of our decorated Candles.

Our artists are versatile and are able to prepare designs for any occasion.

Write us for illustration of our regular designs

Will & Baumer Candle Co.

INC.

Syracuse, N. Y.

BRANCHES :

New York Chicago Boston St. Louis Mexico City Montreal, Canada

McSHANE

BELLS
CHIMES
PEALS

McSHANE
BELL FOUNDRY CO.
Baltimore, Md., U. S. A.

ESTABLISHED 1856

FIRST STEPS

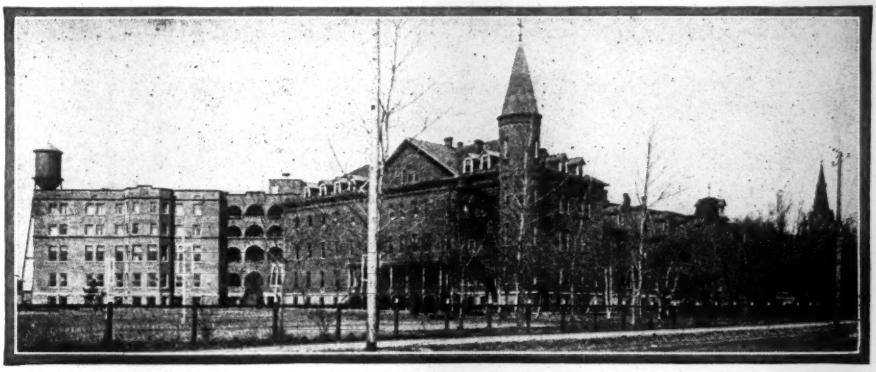
for

First Communicants

A Timely Catechism for Little Children

For sample copy, address the author

Rev. Edward J. Rengel, LL.D.
Olean, N. Y.



St. Benedict's Academy, St. Joseph, Minn. (Nine Buildings)
H. Kelly and Co., Heating Contractors, Minneapolis, Minn.

Read what Sister Priscilla says:

ST. BENEDICT'S COLLEGE
ST. JOSEPH, MINN.

MESSRS. REUTER & HARRINGTON,
SAN ANTONIO, TEXAS.

GENTLEMEN:—

Our first venture with Moline Heat was in two new buildings in this institution with approximatelv 20,000 square feet of radiation, supplied with steam from a boiler house nearly 300 feet from the building.

This was so satisfactory that we spent $10,000 changing over the old heating apparatus in the remainder of our buildings to Moline Heat.

We have since contracted for an installation of Moline Heat in the St. Alexius Hospital at Bismarck, N. D., a $150,000 building.

Sincerely yours,
SISTER M. PRISCILLA, O. S. D.

MOLINE HEAT heats every radiator simultaneously, regardless of its distance from the boiler.

MOLINE HEAT delivers a graduated amount of heat to each radiator, sufficient to the needs of the occupants, or according to outside temperature.

MOLINE HEAT is easier controlled at the boiler than hot water, steam or any other method.

Send for our Catalogue. Write Dept. E

Moline Illinois

The Josephinum Church Furniture Co.

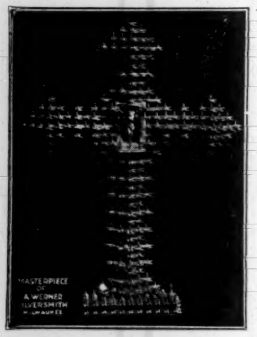
Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog

Office and Studio - - COLUMBUS, OHIO



THE GOOD OLD METHOD

Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vesels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building Milwaukee, Wis.

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St

Philadelphia

THE OLD MENEELY FOUNDRY

CHIMES PEALS. CHURCH | & OTHER BELLS

MENEELY & CO.

WATERVLIET, N. Y. (West Troy)

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

✣ ✣ ✣ ✣

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

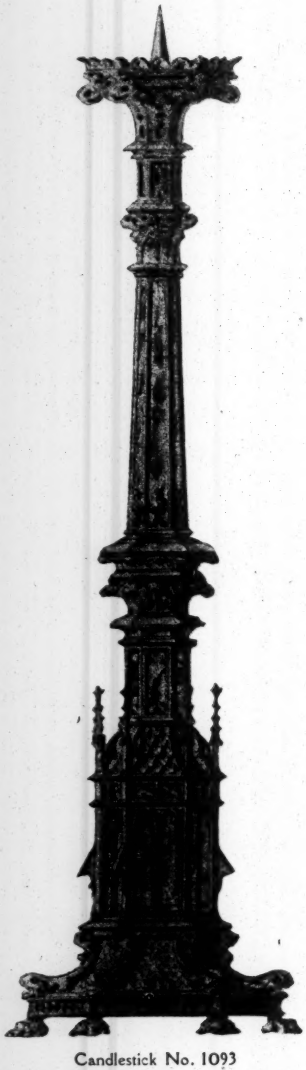
✣ ✣ ✣ ✣

Priests who want early volumes of the magazine will do well to send in their requisition without delay. It is impossible to say from day to day what copies or volumes we shall have on hand to-morrow. At this writing we may have the numbers your set lacks or we may be able to get the missing copies for you. Let us know what you need or what numbers you wish to dispose of.

✣ ✣ ✣ ✣

Start to build your set of REVIEW now. It has been a pleasure to us to help complete the sets of several of our subscribers, and we shall gladly try to do it for you. What more valuable for a priest's library than a set of the volumes of the REVIEW ?

NOW is the time to place your orders with your dealer to avoid delays in delivery



Candlestick No. 1093

Complete set furnished St. Peter's Church
New Brunswick, N. J.

Wright Manufacturing Co., Inc.

127-135 Master St. Philadelphia

Ask your dealer for the WRIGHT GOODS

BERNHARD FERRING
ALTARS AND CHURCH FURNITURE
IN MARBLE AND WOOD
1900 NORTH KEDVALE AVENUE
CHICAGO, ILL.

Pure Altar Wines

We respectfully solicit the valued patronage of the Reverend Clergy for our pure approved rubrical altar wines to be used for sacramental purposes only.

Our wines are made at our own vineyards located in the famous wine belt of California—Rutherford, Napa Valley—under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna. These wines are sent to us in sealed cars under government bond, and we in turn distribute them in the quantities and qualities desired by the reverend clergy.

Our pure Mass Wines bear the unqualified endorsements of a great many Archbishops, Bishops, Monsignori, Priests of the Catholic Church as licit and valid for the Holy Sacrifice of the Mass. Recommendations sent on request.

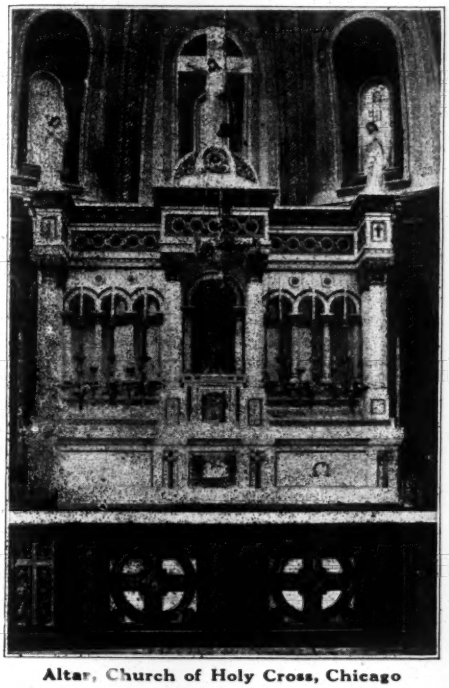
Send for Price List, Application Forms and Samples

Beaulieu Vineyard Distributing Co.,

The House of Pure Altar Wines

47-49 Barclay Street, New York City, N.Y.

T. F. RODDEN, Manager



Altar, Church of Holy Cross, Chicago

"Religious Architecture has always been the highest expression of the art of a people. The Religious edifice has led all others in the progress of building; it has furnished models and traditions, it has made architects wise and workmen skillful."—*American Churches.*

Such edifices as:

Church of the Holy Cross, Chicago
St. Paul's Cathedral, Pittsburgh
St. Michael's Church, Brooklyn

and many other notable churches and cathedrals, testify to the skill of our artists and wood-carvers in producing that interior beauty and harmony, without which the most beautiful exterior is but an unfinished symphony.

Write for our Booklet

"The Art of Wood Carving"

AMERICAN SEATING COMPANY

1026 Lytton Bldg., Chicago

Sales offices in all principal cities

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be had by every priest, so it is well to order now.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIÆ ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

Church and Memorial Windows

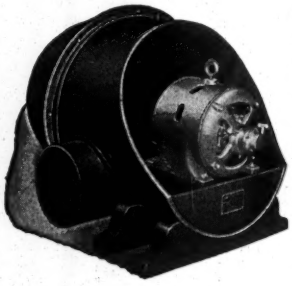
Send sizes and shapes of your windows and we will submit Designs and Photos

Jacoby Art Glass Co.
2700 St. Vincent Ave. Dept. 9
St. Louis, Mo.

THE
"Orgoblo"

is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by

"ORGOBLOS"



Spencer Turbine Co.
Hartford, Conn.
Winners of the highest awards at Jamestown and Panama Expositions
Over 12,000 in use

HONEST WEIGHT HONEST QUALITY

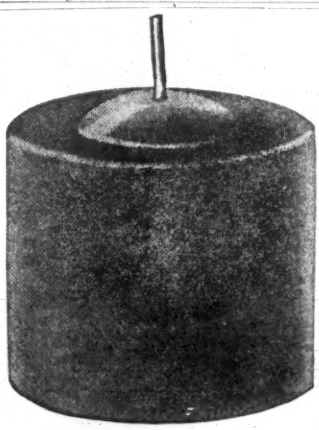
FULL WEIGHT CANDLES

The name MACK, MILLER for 23 years has meant honest quality as well as honest weight in altar and church candles. We are the original manufacturers of candles in 16-oz. sets of warranted full weight and quality. It costs more to produce to such exacting standards. Our prices, however, are no higher than for the lighter-weight sets of other manufacturers.

Superior Quality Lights
Candles of Every Description

MACK, MILLER CANDLE CO.
Full Weight Candle Mfrs.
Syracuse, N. Y.
Established 23 years

Substantial Savings on Votive Candles



YOU have always been able to make a substantial saving by using our Votive Candles in place of the ordinary vigil lights. The price reductions which were recently put into effect on Votive Candles have made this saving even more important.

Just compare our present prices as given below with those you would have to pay for the average vigil lights and you will promptly realize the yearly economy of *standardizing* on our Votive Candles.

Their quality is pre-eminent. Odorless, non-combustible, smokeless. Perfectly safe. Burn from 9 to 10 hours. Give splendid light. Burn *evenly* to the end.

***New* Prices:**	Per gross
Single gross	**$3.35**
Twenty-four gross	**3.25**
Forty-eight gross	**3.15**
One hundred and two gross	**3.00**

A trial will convince you. Your order will receive our prompt attention.

The W. J. Peeler Company

ESTD. 1870

10 East 50th Street INC. **New York City**

TRADE MARK

Rubrico

EIGHT-DAY

Guaranteed Sanctuary Oil

100 % Pure Vegetable Oil

The perfect Sanctuary Oil, guaranteed to burn with any size 8-day taper or 24-hour floating night light.

There's a Reason. No Mineral Oil

Order a container from your dealer and note the difference. You run no risk, as RUBRICO OIL is guaranteed by him. RUBRICO OIL costs no more than the cheap mineral oil mixture offered as Sanctuary Oil.

RUBRICO TAPER HOLDER is constructed thruout of metal to hold any size taper securely, and one is furnished free with initial order of RUBRICO SANCTUARY OIL. Ask your dealer.

RUBRICO
TAPER HOLDER

For sale by all Church Goods Houses. If your dealer cannot supply you, write direct and mention dealer's name. And we will send you a trial order on approval

Monarch Oil & Chemical Company

Philadelphia, Penna.

Refining Division - - - - - - - - - - 240 North Second St.

What Others Have Done You Can Do

Hundreds of churches have increased their collections from 100% to 600% thru the use of the ***Collection Envelope System.***

We have given years of study to the subject of church finance and can probably solve your problems.

Now is the Time to Prepare for Next Year

Write us now so we can outline a system for your collections and install the system January 1st. Do not wait until the last minute. The collections of one Sunday will practically pay for the system.

Act Now

The Catholic Publishing Company

East Liverpool, Ohio

Have You a Film Library?

You can have immediate shipment on hundreds of single-reel subjects

A splendid motion-picture film library for you at minimum cost

History	**Industrials**
Geography	**Agriculture**
Science	**Scenics**

Perfect condition guaranteed
$15 per subject

Write for catalogue and full particulars

Fitzpatrick & McElroy

202 South State St.
Chicago, Illinois

Just added to our Library

"The Last Sentence"

One of the best Motion Pictures for Catholic Auditoriums on the market

Good clean character-building films for all occasions.

Special rates for Catholic Institutions

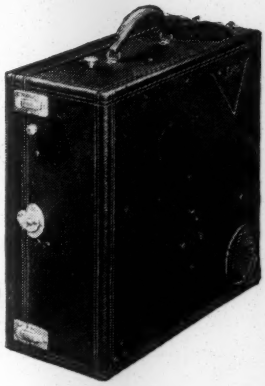
Projectors, screens and accessories furnished.

The New Era Films

Home Office
21 East Seventh St., Chicago, Ill.

Branch Offices
602 Youngerman Building, Des Moines, Iowa
3405 Olive Street, St. Louis, Mo.

Enlightenment



The rays of light that come to enlighten man are best assimilated when transmitted through the medium of motion pictures.

The little DeVry, the portable motion-picture projector that made possible the universal application of this great aid to progress is fully described in a handsomely illustrated, forty-page catalog, which shows the DeVry in use in all phases of human activity.

Linked with the DeVry is a service giving full information on how and where to obtain the right kind of films.

Write to-day for your copy of catalog and descriptive literature

The DeVry Corporation

1260 Marianna St., Chicago, Ill.

Attach to Any Electric Light Socket

Weighs but 20 lbs.
Size 17x17x2

THE Illustration shows our Ideal Clergymen's Summer Shirt, made in our own plant at Milwaukee, Wisconsin.

Plain Black Shirts in Three Styles

Style "C" is made of a good quality of Sateen
Each $3.50 . . 3 for $10.00

Style "D" is made of a very fine Twilled Sateen
Silk Bosom
Each $4.25 . . 3 for $12.00

Style "E" is a Spider Silk
Each $4.50 . . 3 for $13.00

We also carry a complete line of Our Own Make Vestments, Surplices, Altar Boys' Cassocks, Banners, etc., and always have on hand Church Goods, Statuary and Religious Articles of every description.

All worth-while Catholic Books, too

Diederich-Schaefer Company

413-417 Broadway
Milwaukee, Wisconsin

Absolutely Pure Brand

Beeswax Candles

F. MARTY & CO.

Syracuse, N. Y.

Manufacturers of

High Grade Altar Candles

For more than a quarter of a century

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be had by every priest, so it is well to order now.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIÆ ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

ANNOUNCEMENT

It is now possible to obtain the famous Munich Stained Glass and Art Windows from the Royal Bavarian Art Glass establishment of

Gustav van Treeck

Munich, Germany

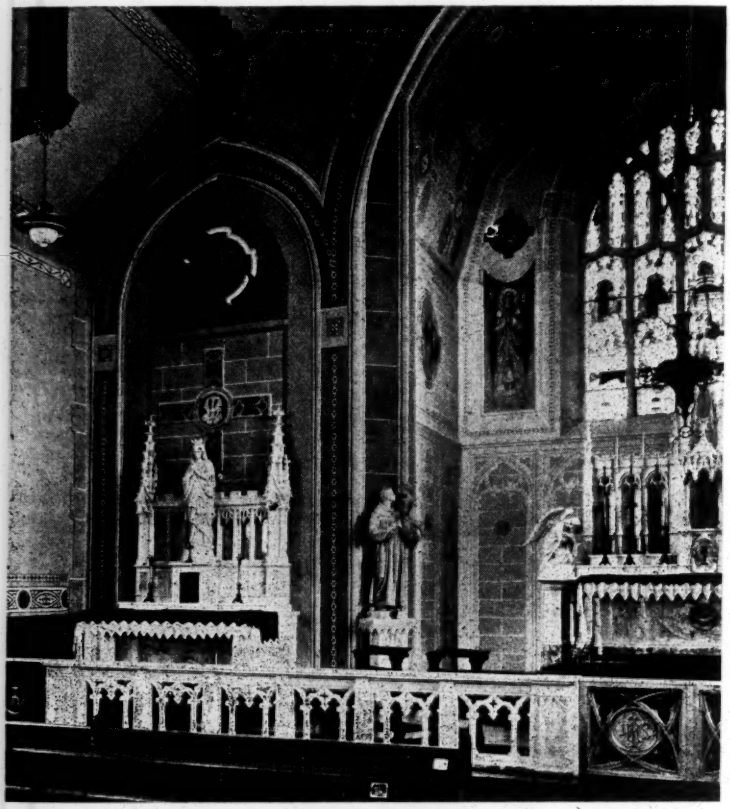
Through their Sole Agents in America

Wagner-Larscheid Co.

551 East Water St.
Milwaukee, Wis.

A complete service is offered—
from plan and design to installation

CORRECT CHURCH DECORATIONS



Holy Cross Church, Kansas City, Mo., Rev. J. P. Prendergast, Rector

Enhancing the beauty of church architecture by ornamentative decoration in design and painting is the particularized art of these studios. Throughout our creation and execution will be noted exceptional effectiveness combined with authoritative recognition of difficult exactions of ecclesiastical accuracy. Photographs on request.

CONRAD SCHMITT STUDIOS

1707 Grand Avenue
MILWAUKEE, WIS.

Marble High Altar, Side Altars, Communion Rail, Sanctuary Lamp, made by The Gorham Co. for St. Andrew's Church, Cincinnati, Ohio

CHURCH FURNISHINGS

Stained Glass, Altars, Mosaics, Frescoes, Altar Appointments, Sacred Vessels, Lighting Fixtures, Tile Flooring.

MEMORIALS

Windows, Fonts, Tablets, Baptistries, Grottos, Mausoleums, Cemetery Crosses, Ledger Stones, Head Stones.

Illustrations, Designs and Estimates upon Application

THE GORHAM COMPANY

FIFTH AVENUE AT 36th STREET - NEW YORK

BOSTON, MASS., 480 Washington Street.
CHICAGO, ILL., 10 South Wabash Avenue.
PHILADELPHIA, PA., Widener Bldg.
PROVIDENCE, R. I., Elmwood.
ATLANTA, Georgia.
SAN FRANCISCO., CAL., 140 Geary Street.

THE GORHAM CO. announces that it has established an Ecclesiastical Department, for the convenience of its patrons, at the downtown branch, 15 Maiden Lane, New York.